



*Library of the Theological Seminary,*  
PRINCETON, N. J.

---

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

BT 265 .M367  
Marshall, Andrew,  
The death of Christ the  
redemption of His people

Samuel Agnew

---

3/6



THE DEATH OF CHRIST

THE

REDEMPTION OF HIS PEOPLE.



# THE DEATH OF CHRIST

THE

REDEMPTION OF HIS PEOPLE;

OR THE

ATONEMENT REGULATED BY THE  
DIVINE PURPOSE.

BY

ANDREW MARSHALL, D.D., LL.D.,

MINISTER, KIRKINTILLOCH.

“Is est nimerum *Σωτηρ* qui salutem dedit.”—CICERO.

“Perinde pro impiis atque piis Christum esse mortuum, neque Spiritus Sanctus unquam docuit, nec ego, qui me Spiritus discipulum profiteor, unquam asserui, nec assertum a me volo.”—CAMERO.

EDINBURGH :

M. PATERSON, 7, UNION PLACE ;

D. ROBERTSON, GLASGOW ; SIMPKIN, MARSHALL & CO., LONDON.

---

MDCCCXLII.

# THE DEATH OF CHRIST

THE

REDEMPTION OF HIS PEOPLE

ON THE

THE MOUNTAIN OF OLIVES AND PEOPLE OF THE  
AGREEMENT NEGOTIATED BY THE  
DIVINE PURPOSE

THIS TREATISE

MURRAY AND GIBB, PRINTERS, GEORGE STREET, EDINBURGH.

EDINBURGH

EDINBURGH

M. PATTERSON, T. UNION PLACE

EDINBURGH, GEORGE STREET, MURRAY AND GIBB

EDINBURGH

TO  
THE MINISTERS, ELDERS, AND PEOPLE OF THE  
UNITED SECESSION CHURCH,

THIS TREATISE,

WRITTEN WITH A VIEW TO PROMOTE AMONG THEM THE  
INTERESTS OF TRUTH AND PEACE,

IS RESPECTFULLY

INSCRIBED,

BY

THE AUTHOR.





# CONTENTS.

---

	Page
INTRODUCTION, . . . . .	1

## CHAPTER I.

PRESUMPTIVE ARGUMENTS THAT CHRIST DID NOT DIE TO REDEEM ALL MEN, . . . . .	9
Section I.—All men shall not be finally saved, . . . . .	9
Section II.—Christ foreknew that all would not be saved, . . . . .	11
Section III.—Christ came to redeem a select number who had been chosen to life, . . . . .	13

## CHAPTER II.

MODES OF EVADING THE FOREGOING REASONING, . . . . .	16
Section I.—First evasion answered, . . . . .	18
Section II.—Second evasion answered, . . . . .	29

## CHAPTER III.

SPECIAL RELATIONS WHICH THE SAVIOUR SUSTAINED TO HIS PEOPLE IN DYING, . . . . .	39
Section I.—The Saviour, in dying, sustained the relation of a Shepherd, . . . . .	39
Section II.—The Saviour, in dying, sustained the relation of Husband, . . . . .	44
Section III.—The Saviour, in dying, sustained the relation of a Surety, . . . . .	49
Section IV.—The Saviour, in dying, sustained relation of a Substitute, . . . . .	

## CHAPTER IV.

THE NATURE OF THE ATONEMENT MORE PARTICULARLY CONSIDERED, . . . . .	64
Section I.—Preliminary Statement, . . . . .	64
Section II.—The Atonement, in some sense, a general remedy, . . . . .	68
Section III.—Ground of the Gospel Call, . . . . .	87

## CHAPTER V.

TEXTS WHICH REPRESENT THE ATONEMENT AS UNIVERSAL, HOW TO BE INTERPRETED, . . . . .	108
Section I.—Statement of the principle, . . . . .	108
Section II.—Application of the principle, . . . . .	115

## CHAPTER VI.

THE ORDER OF THE DIVINE DECREES FARTHER CONSIDERED, . . . . .	148
---	-----

## CHAPTER VII.

ANSWERS TO SOME MISCELLANEOUS OBJECTIONS, . . . . .	166
CONCLUSION, . . . . .	201
NOTES, . . . . .	223



## INTRODUCTION.

---

THE question I purpose to examine in the following pages is, For whom did the Son of God lay down his life? Was it for some men, or for all? And if for all, was it for all in the same sense—with the same intention—to secure for each and every one the same benefits? Was it to save Nero as truly as to save Paul—Simon Magus as truly as Simon Peter—those who shall “go away into everlasting punishment,” as those who shall “go away into everlasting life”?

This question has been decided, perhaps in terms sufficiently positive, by most of the Reformed Churches. Nothing can well be more positive than the answer given to it in the Westminster Confession:—“As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will, foreordained all

the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any others redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only."—Confession iii. 6.

The Westminster Confession is the Confession of the Church of Scotland; and whatever the ministers of that Church may have been at other periods of her history, those of the present day, so far as I know, at least the great majority of them, are accustomed to subscribe it in good faith. The Westminster Confession is also the Confession of the Scottish Seceders; particularly of that portion of them who are usually designated the United Secession Synod. It may be doubted, however, whether their subscription, taking them all and sundry, be quite so unsophisticated. Of late the fact has been brought to light, not previously suspected by many, that among the ministers of that body a difference of opinion exists,—a very material difference of opinion,—with regard to various points generally deemed essential, and particularly with regard to the extent of the



Redeemer's death. Much discussion on the subject took place, as is well known, at the meeting of the United Synod in June 1841; a decision was passed favourable upon the whole to the received opinions; and more lately a "Statement" was emitted, laying some claim to authority, and speaking nearly in the same language with the decision, yet after all it may well be questioned whether the hurt have not been healed too slightly. If report may be credited, or if a judgment may be formed from some unpleasant circumstances which have occurred in more than one presbytery of the body, there is reason to suspect that matters are not much altered for the better, that small progress has been made in the way of restoring congeniality of sentiment, nay, that the breach so far from being healed, is daily growing wider, and that of those who fill the Secession pulpits, particularly of the junior brethren, a considerable number—a rapidly increasing proportion, have a strong leaning towards that scheme of doctrine, if scheme it may be called, which among us, so far as I know, has not yet obtained a name, but which in America is designated—*the New School*.

There is some reason to "doubt whereunto this shall grow." The consequences may be of

the most serious kind. Weak and foolish men, wise in their own conceit, who are always most apt to give way to such a spirit, may be carried much farther than they at first contemplated, brethren may be alienated, the peace of congregations disturbed, the unity of the Spirit broken, questions which gender strife, and which come under the description of "profane and vain babblings," may be discussed in our pulpits, the souls of hearers instead of being saved may be subverted, and what is true of our churches at present may be true of them no longer—that they have "rest" and are "edified," and that "walking in the fear of the Lord, and in the comfort of the Holy Ghost," they are "multiplied."

Fain would I persuade myself that the evil is not yet beyond a remedy, and if possible to do something in the way of supplying a remedy—which I conceive every man in the Body is bound to do to the utmost of his power—is the motive which prompts me to my present undertaking. Perhaps, indeed, I do wrong in yielding to that motive. Perhaps my attempt may prove a failure, and may issue in greater harm than good. Certainly I am not without strong misgivings on the subject. Never in my life did I take any thing in hand to the result of which I looked forward

with greater anxiety. Not indeed that I am distrustful of the cause I propose to maintain ; not that I have the smallest suspicion of its being sound and scriptural. It is for myself I fear, not for the cause—lest I should come short in the way of conducting it, and should do it injury by failing to secure for it that triumph to which it is entitled—a triumph which may unquestionably be secured by proper management, but which may be lost through unskilfulness—and knowing as I do how intricate the subject is in some of its branches ; how many the objections are, and subtle, and specious ; how often also the discussion must come into contact with the deep things of God ; how much of the route I shall have to pursue, borders closely on those unfathomable gulphs where no human intellect can find a sure footing—aware as I am of all this, and deeply impressed with it, I should be strangely constituted if I could enter on the work without much solicitude.

I conceive, however, that a sense of insufficiency, or an apprehension of failure is not enough to exempt any man, in a case like the present, from lending his aid such as it may be. I conceive that there is a call, in existing circumstances, a loud and imperious call, to come forth

“ to the help of the Lord.” I conceive that the truth is threatened, that the best interests of the church are in danger—particularly of that section of the church with which I am more immediately connected, and in which all my attachments have long centred—such a crisis as this, if I mistake not, has come upon us, such tremendous evil is impending, and shall I withhold my hand because it is feeble? Shall I sit still and do nothing because my fears tell me I am likely to do less than the occasion requires?

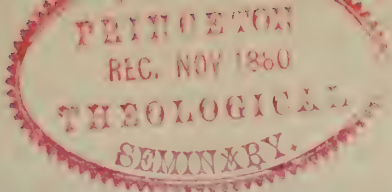
After what has been said, it is almost needless to intimate that the doctrine I am to defend in the following pages, is, with some little modification, the doctrine of our standard books—not that I mean to make the smallest reference to these books in the way of argument—that would be sufficiently absurd—but that I would have the reader advertised that the system taught in these books is the system, generally speaking, which I purpose, through the Divine aid, to explain and vindicate.

It is a remark, I think, thrown out by Dr Campbell of Aberdeen, in his Dissertation on Miracles, that in treating of any complex subject, the effect or conclusiveness of the arguments employed depends very much on the order in which

these arguments are disposed. This remark carries its own evidence, and with the justness of it I am at this moment very forcibly impressed. The arguments in favour of what is called Particular Redemption, are to my mind quite convincing, carrying a degree of evidence not to be resisted, yet I am sensible they may be very differently arranged ; and I am far from being certain if the order into which I have thrown them, be that which will give to each of them its clearest and strongest position. One thing I would entreat of the reader, that he will exercise a little patience ; that he will not judge of the whole from a part, particularly from the preliminary part ; that he will examine the entire plan before he comes to a decision ; and will pronounce upon the conclusiveness of the performance only when he is acquainted with its contents.







# THE DEATH OF CHRIST

THE

## REDEMPTION OF HIS PEOPLE.

---

### CHAPTER I.

PRESUMPTIVE ARGUMENTS THAT CHRIST DID NOT DIE  
TO REDEEM ALL MEN.

#### SECTION I.

*All Men shall not be finally saved.*

THAT all men shall not be finally saved, is an acknowledged fact—acknowledged by the whole Christian world, with the exception of the class called *Universalists*, and with that class I have at present no dispute. Those to whom I address myself are not Universalists. They admit that some men shall perish for ever. They admit that the gate of destruction is a “wide” gate, and that those who enter in by it are “many.” They admit that, at the last day, a distinction shall be made between the righteous and the wicked—those who serve God, and those who serve him not—that they shall be separated one from the other, as a shepherd divideth his sheep from the goats—that a sentence shall be pronounced on each accord-

ing to their works, and that, while the one party go away into everlasting life, the other shall go away into everlasting punishment. Now, what follows from this admission—follows from it unavoidably? The one or the other of two things—either that Christ did not die for all, or that his intention in dying shall be frustrated. That his intention in dying should be frustrated, is, however, impossible, because he is divine. He has power to accomplish whatever he intends. Nay, we are warranted to say he *does* accomplish whatever he intends. Who has at any time resisted his will? His counsel stands, and all his pleasure is fulfilled. Of course, the other alternative is undeniable—*he did not die to redeem all men.*

This argument is not affected, one way or other, by the comparative number of those who are lost. Be they many, or be they few, the conclusion is the same; yet the more numerous they are, the doctrine of universal redemption seems the farther from the truth; and whether we judge from the language of Scripture, or from the aspect of the divine dispensations, both in former times and at the present moment, the conviction is forced upon us that their numbers are immense. What they shall be in future ages, when the gospel comes to be more widely extended, and the spirit is more plentifully poured out from on high, it is impossible to conjecture; but hitherto we are warranted to say, from the beginning of the world down to the present time, they have unquestionably constituted the great majority of our race. Under the Old Testament, the great God was pleased to “wink at the times of ignorance,” and to suffer all nations to walk in their

own ways. He showed his word to Jacob, his statutes and his judgments to Israel ; but he dealt not so with any other nation. He made himself known in Judah—his name was great in Israel ; but darkness covered the earth, and gross darkness the people. And even under the New Testament, although the wall of partition is broken down, and the grace which brings salvation has appeared to all, the church is still only a “ little flock,” and those who “ are of God” are comparatively a handful, while the “ whole world lieth in wickedness.” Let men of understanding ponder these things ; let them recollect that they are unquestionable facts, and let them candidly say how far they favour the supposition that the Son of God came into the world, and shed his precious blood, for the redemption of all men.

## SECTION II.

*Christ foreknew that all would not be saved.*

In the preceding section, I have argued from the simple fact that all shall not be saved : I now argue from Christ’s foreknowledge of that fact. Being divine, he must have foreknown it ; and foreknowing it, his dying to save all was impossible. Never could he die to do what he knew, at the moment, was never to be done.

“ From these things it will inevitably follow,” says Jonathan Edwards, “ that however Christ, in some sense, may be said to die for all, and to redeem all visible Christians, yea, the whole world, by his death,

yet there must be something *particular* in the design of his death, with respect to such as he intended should actually be saved thereby. As appears by what has been now shown, God has the actual salvation or redemption of a certain number in his proper absolute design, and of a certain number only ; and therefore such a design only can be prosecuted, in any thing God does, in order to the salvation of men. God pursues a proper design of the salvation of the elect in giving Christ to die, and prosecutes such a design with respect to no other, most strictly speaking ; for it is impossible that God should prosecute any other design than only such as he has. He certainly does not, in the highest propriety and strictness of speech, pursue a design that he has not. And, indeed, such a particularity and limitation of redemption will as infallibly follow from the doctrine of God's foreknowledge, as from that of the decree ; for it is impossible, in strictness of speech, that God should prosecute a design, or aim at a thing which he, at the same time, most perfectly knows will not be accomplished, as that he should use endeavours for that which is beside his decree."\*

It is with the latter part of this passage only, that, properly speaking, we have at present to do, and every reader must perceive how much it is to the purpose. Never, perhaps, did the gifted author, in the exercise of that reasoning faculty with which he was endowed above most of the children of men, assert any thing more incontrovertible, more indisputably self-evident,

\* Freedom of the Will, pp. 338, 339.



than when he says, "God can never prosecute a design which he at the same time perfectly knows shall not be accomplished." Now, I submit if, for the purpose of my argument, I have any thing more to do than to transfer the words to our blessed Lord, the Mediator between God and man? I ask, if they do not hold equally true of him? Was it possible that he could prosecute a design which at the moment he knew, and knew certainly, would never be fulfilled? In other words, was it possible that, knowing as he did that all men should not be saved, he could lay down his life to save all men?

### SECTION III.

*Christ came to redeem a select number who had been chosen to life.*

If there be "a stone of stumbling, and a rock of offence," to the advocates of universal atonement, it is the doctrine of election. That doctrine lies at the very threshold of the question, and in order to get rid of it, as we shall afterwards see, they exert themselves to the utmost, resorting to a variety of ingenious shifts. With these shifts, however, whether ingenious or not, I have at present no concern. All I have to do, at this stage of the discussion, is to state the doctrine simply as it is stated in the Scriptures, and as it will naturally be received by every reader of the Scriptures; unless he be labouring under some kind of prejudice, that is, unless he has embraced other tenets which he is determined to retain, and with which he has diffi-

culty in bringing it to harmonize. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings, in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame."—Eph. i. 3, 4. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified."—Rom. viii. 29, 30. "God has not appointed us to wrath, but to obtain salvation by Jesus Christ."—1 Thess. v. 9. "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth."—2 Thess. ii. 13. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Pet. i. 2. It were easy to multiply texts to the same purpose, but it is needless. The doctrine may be stated in the words of our catechism, "Did God leave all mankind to perish in the state of sin and misery? God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the state of sin and misery, and to bring them into a state of salvation, by a Redeemer." The Redeemer of God's elect is the Lord Jesus Christ. He came to execute his Father's purpose. He came to save the objects of

his Father's choice. They were chosen in him. His mediatorial work was the link which was to connect, and which in fact does connect, his Father's purpose of love, with their advancement to glory. There was no other medium through which they could be brought to glory, at least no other has been adopted. The object of his coming into the world, therefore, and of whatsoever he did or suffered while in the world, is sufficiently defined. It had a reference, strictly speaking, not to all men, but to some only ; and unless it can be proved that God did not choose some, but all, which would be no choice, or unless it can be proved that others, besides the chosen, were redeemed as well as they, and shall be saved as well as they ; unless the one or the other of these things, or both, be proved,—of which the one is absurd, and the other is atheistical,—the consequence for which we contend follows unavoidably.

Exceptions to these arguments shall be considered in the next chapter.

## CHAPTER II.

## MODES OF EVADING THE FOREGOING REASONING.

I HAVE called the arguments advanced in the preceding chapter, *presumptive*, because previous to all inquiry on the subject, that is, before we have collated the texts relating to the death of Christ, or have subjected them to examination, these arguments afford a *presumption*, a strong and apparently irrefragable ground for concluding that he did not die for all. If it be a fact that some men shall not be saved, and if it be certain that the blessed Jesus, when he came to die knew that fact, how is it possible to conceive that he died for all, unless it be possible to conceive that he might die with an intention to do, what he knew at the moment, was never to be done? Again, if there be sufficient evidence that he came with a special intention to save a select number, the chosen, the sanctified, the peculiar people, how is the conclusion to be avoided, that he died for that people, and in the proper sense of the words, for them alone?

To this it is replied by the advocates of universal atonement, first, that the blessed Jesus did not, properly speaking, die for any one. There was no connexion between his death and the salvation of any

one ; no fixed inseparable connexion, arising, either from the nature of his death itself, or from the purpose of the Father, who sent him, or from his own purpose, who came in obedience to the Father's will. Nothing was absolutely secured by his death, nothing beyond the opening of a door of mercy, beyond the removal of legal obstacles which lay in the way of the guilty obtaining pardon upon their repentance. In a word, the effect of his death was negative rather than positive, not working salvation at all, but only laying a ground for it, or rendering it possible. Of course, if this be true, my reasoning is invalid—but we shall see.

Secondly, it is replied that, in the order of the divine decrees, election is posterior to the atonement. There was no election when the Son of God came to die, or rather when the Father appointed him, and he himself, in compliance with the appointment, engaged to die. The election was altogether a subsequent arrangement, the object of which was to prevent his dying in vain. Foreseeing, that through the universal depravity of men, not one of them, if left to himself, would embrace the atonement, after it was made, the great God selected a certain number, and gave them to his Son, not to be redeemed, for that he was conceived to have done already, but to be called, and regenerated, and saved. "The place for election," says Dr Wardlaw, "lies in the application of the remedy."—"The atonement left the Divine Being at perfect liberty to pardon whom He would." "It is in every instance his grace that gives the general remedy its particular application or personal efficiency, and the previous purpose (which must of course be conceived of as eternal), to give it the appli-

cat<sub>10</sub>n and efficiency, is election.”\* This is the theory, and it is not a new one. On what proofs it rests, or whether it rests on any, it will behove us to inquire.

## SECTION I.

### *First evasion answered.*

The point to be established in this section is, that there was in the death of Christ a purpose of salvation—an absolute, and consequently a limited purpose—that the virtue of it was not restricted to the mere removal of what are called legal obstacles, and that, whether it have rendered salvation possible to all or not, it was intended to render it, and has actually rendered it, certain to some. This is demonstrated, as every one must perceive, by the relations which, in dying, He sustained to his people. He was their Shepherd, their Husband, their Surety, the Captain of their Salvation, divinely qualified, divinely authorized to bring them to glory. These and similar relations, He bore to a certain portion of mankind when laying down His life; and what other evidence can any man desire, that there was in his death a purpose of salvation, a limited and specific purpose? This topic, however, which is of vast importance, and which may admit of a lengthened illustration, I shall reserve to be discussed in a separate chapter, and shall content myself at present with some other proofs drawn from other sources.

1. I might argue from the very name *Saviour*, which

\* Essays on Assurance and Universal Pardon. Pp. 291, 292.



is given to our Lord. Why should he be called *The Saviour*, if he did not come to save? According to our opponents he came not to save, but only to make atonement. I ask, then, why he is called the Saviour, and not simply the atoner? I ask how he could say of himself that he, the Son of man, had come to seek and to *save* the lost? I ask how the angel could say to the Virgin, that his name should be called Jesus, because he should *save his people from their sins*? According to our brethren he was not to save his people, any more than he was to save the rest of mankind. He was only to furnish a remedy, and the saving process was to consist in the application of the remedy. Of course the saving process was not to be effected by him, but by the Father, who applies the remedy, and the name Jesus given to him was not an appropriate name! If it be granted that he had a people whom he came to save, and that he is justly named Jesus because he came to save them, all is proved for which we contend, and, on the other hand, all for which our brethren contend is disproved, and blown to the winds.

2. I argue from the promises given to the Saviour that he should not die in vain; that the travail of his soul, so sharp and afflictive, should not be endured for nought; but that he should have a reward in the salvation of multitudes. Of these promises, which are numerous, the following are a specimen:—"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Psalm cx. 3. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offer-



ing for sin" (or when ' his soul shall make a propitiatory sacrifice,'—*Lowth*), " he shall see his seed, he shall prolong his days, the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied ; by his knowledge (or the knowledge of himself) shall my righteous servant justify many ; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong" (' I will distribute to him the many for his portion, and the mighty people shall he share for his spoil,'—*Lowth*) ; " because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors."—Isaiah liii. 10–12. It would not be difficult to add other promises of a similar kind ; but for my purpose a few are as good as many. The inference to be drawn from them is obvious and irrefragable. The Saviour did not die to make salvation possible, but to make it certain. His blood was too precious to be shed for a peradventure. He had the assurance that " the many should be his portion, and the mighty people his spoil ;" and upon that assurance he poured out his soul unto death.

3. If the language of prophecy be deemed not precise enough, because it is lofty and poetical, we may take the same thing, or what amounts to the same thing, from the lips of an apostle. " Let us run with patience the race that is set before us," says the writer of the epistle to the Hebrews, " looking unto Jesus, the author and finisher of our faith ; who, *for the joy that was set before him*, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—

Heb. xii. 1, 2. What, let us ask, was the joy set before him ? Was it an uncertainty ? a mere possibility ? Was it the laying of a foundation on which no temple might ever be erected ? the paying of a ransom which might open no prison-house, and give liberty to no captive ? Was that the joy set before him ? and was he deceived by it ? Did he mistake the shadow for a reality, and lay down his life, believing the results were sure, when they were quite otherwise ? Away with such impieties ! The joy set before him was that reward of which we have just been speaking—the reward held out in the promises of Him who cannot lie. It was the assurance that he should see a seed who should prolong their days, and that a willing people should come to him in the day of his power, numerous and bright as the dew-drops of the morning. For the sake of this, and nothing less than this, he endured the cross, despising the shame.

4. The same conclusion is to be drawn from the several passages in which Christ is said to have redeemed his people by his death, or in which his people are said to have redemption through his blood. The passages I speak of are many in number ; and if they do not bear the inference that there was a connexion—a certain infallible connexion—between his death and the ultimate salvation not of all men, but of some, I hesitate not to affirm there is no meaning in language. “ The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” —Matt. xx. 28. “ Being justified freely by his grace, through the redemption that is in Christ Jesus.” —Rom. iii. 24. “ Ye are not your own, for ye are bought

with a price, therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 19, 20. "Ye are bought with a price: be not ye the servants of men."—1 Cor. vii. 23. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7. "In whom we have redemption through his blood, even the forgiveness of sins."—Col. i. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Tit. ii. 14. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. i. 18, 19. "Thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. v. 9, 10. "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. xiv. 3.

Let any man of common understanding, not prejudiced in favour of a theory, candidly read over these passages, and let him say whether they do, or do not, bear the conclusion for which we contend. Nay, let him say, whether taken separately, or taken together, they

do not only bear such a conclusion, but absolutely require it. Do they not assert plainly, and with great variety of expression, that the death of Christ was the redemption of his people,—that he died with a view to redeem them,—and that their redemption is not the possible, but the certain effect of his dying ? If that be not the doctrine taught in these passages, I defy any man to tell what is taught in them ; and I despair, as I have said, of ever being able, in any case, to learn any doctrine through the medium of words.

We are told, however, that it is a very great mistake to ascribe redemption to the death of Christ, or to consider it as effected when he expired on the cross. Redemption means deliverance, and nothing but deliverance, “ always and invariably, and in every situation, actual deliverance.” “ Redemption did not take place at Christ’s death. It is a blessing that has no existence any more than justification, till the sinner becomes a believer.” \*

In proof of this we are referred to a variety of passages where the word can bear no other acceptation. For example, to Luke xxi. 28, “ When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh,” that is, your *deliverance* shall then be at hand ; to Rom. viii. 23, “ Ourselves also who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the *redemption* of the body,” that is, the *deliverance* of the body from the corruption of the grave ; and to Eph. v. 30, “ Grieve not the holy

\* “ The Question What is the Atonement ? Answered,” p. 18.

Spirit of God by whom ye are sealed unto the day of *redemption*," that is, the day of your final *deliverance* from sin, and the various consequences of sin, at the general resurrection. To a long array of such passages we are referred, and are told, that if we look at them we may "see clearly that the proper meaning of the term redemption is deliverance, and that, consequently, no man can be said to be redeemed who is not actually delivered." \*

Will the reader believe that all this parade is assertion against fact, or that, putting upon it the most favourable interpretation possible, it amounts to nothing better than a quibble, or play upon a word? That redemption means deliverance is not denied—I never heard of any one who denied it; but the question is, does it mean deliverance alone? Is that its only, or even its primary meaning? When an article is bought with money, or by any equivalent, the next step is the delivery of it to the purchaser. When the ransom of a captive, or a prisoner, or of one who is both a prisoner and a captive, is paid, the next step is the opening of his prison-house, and bidding him go free. The two steps, in each of these cases, are intimately connected; just as intimately as cause and effect, antecedent and consequent, and it is agreeable to the usage of language, so far as I know, among every people, to confound them with one another, at least to confound them to such an extent as to call them occasionally by the same name. Hence the word redemption, like hundreds of other words, has two acceptations, a primary and a

\* "The Question What is the Atonement? Answered," p. 19.

secondary, a proper and a metonymical, the payment of a ransom, and the release consequent upon that ransom ; but what must we think of the accuracy of those who, seizing upon the word, when they find it occurring in the secondary sense, loudly and strenuously affirm that it never occurs in any other ? We grant that it occurs in the secondary sense—occurs in it very frequently—but we contend that it occurs also in the other sense, and if it occur but once in the other sense our cause is gained. If there be but one passage in the whole Bible where the Saviour is distinctly said to have effected redemption by his blood, or by the expiation he has made for sin, the proof is made out that there was a certain connexion between his death and the ultimate salvation of his people—not a possible but a real connexion—such a connexion as implies that by the one thing the other thing was secured.

Let us then take a few of the passages quoted above, and see if they will not bear this meaning, or rather, if by the rules of fair interpretation, they can be made to bear any other meaning. “ Being justified freely by his grace, through the redemption that is in Christ Jesus.”—Rom. iii. 24. To be justified is to be delivered—delivered from the guilt of sin—delivered from the condemnation of the law. If, therefore, redemption in this place means deliverance, what the Apostle says, instead of being one of the most instructive and consolatory statements in the whole Bible, is reduced to the emptiest and baldest of identical propositions—“ being *delivered*—through the *deliverance* that is in Christ Jesus.” Again, “ In whom we have redemption through his blood, even the forgiveness of sins.”—Colloss. i. 14.



Forgiveness of sins is deliverance, the same deliverance that is spoken of in the foregoing passage—deliverance from guilt and from condemnation. If therefore redemption, in this place, mean deliverance, the Apostle, both here and in Eph. i 7, where the same words occur, must be considered as giving utterance to the following important announcement—“*In whom we have deliverance—even deliverance!*”

Enough, however, of this. I forbear to go over the rest of the passages, or to give other examples, as I might easily do, of the *reductio ad absurdum*. Suffice it to say, that the meaning of redemption, its primary and proper meaning, is the payment of a ransom, and that when Christ is said to have redeemed his people by his blood, or when, by a slight variation of terms, they are said to have redemption through his blood, the meaning is that his blood, or his sacrifice, or his life laid down for them, was the ransom of their souls. “The force of the word (*απολυτρωσις*),” says Professor Stuart, “may be best seen by recurring to its root *λυτρον*, which means the ‘price of ransom paid for a slave or a captive, in consequence of which he is set free.’ *Λυτρον* and *απολυτρον* both mean the price of ransom; *απολυτρον* is somewhat intensive, and is equivalent to *pay off*. Accordingly *λυτρωσις* and *απολυτρωσις* mean (1), The act of paying this price; and (2), The consequence of this act, viz. the redemption which follows it. In this way, the idea of *απολυτρωσις* comes at times to be merely a generic one, i.e. *liberation, deliverance*.”\*

\* On the Romans, p. 131. Note A.



The statement of this learned man requires no aid, and derives none, from his authority. The language of the Bible, on which it is founded, is as plain as any language can be. At a subsequent stage of the discussion, I purpose to inquire a little into what our brethren are pleased to call the *commercial* atonement, when perhaps it may appear that, in reference to that matter, our sentiments and theirs are not essentially at variance. In the meanwhile, however, I am warranted to take the language before us as it stands, and to argue from it according to its obvious import. The death of the Redeemer, I am warranted to say, is the *ransom* of his people—it is the *price* he has given for them—a price of higher value than *silver or gold*, or any other corruptible thing—a price by which he has *bought* them—bought them so that they are no longer *their own*, but his property, and therefore bound to glorify him in their body and in their spirit. What is more, he has given himself for them with the express intention of redeeming them from all iniquity, and purifying them to himself a peculiar people; and, with hearts full of gratitude, they acknowledge this before the throne on high, ascribing to him glory and dominion for ever, because he has “loved them, and has washed them from their sins in his own blood.”—Rev. i. 5, 6. If this do not prove a connexion—a fixed and inseparable connexion—between his death and their salvation, I know not what will. I would almost say, as Mr Gilbert has said in reference to certain Unitarian comments, that if matters are so, the Bible would “require to be sent back to its author to be dictated anew, in its most essential parts, at least;

to be re-written, that where, most of all, it is needed to direct mankind, it may not delude them.”\*

The doctrine of our brethren, it will be recollected, is, that the Saviour did not die for one more than for another—he died for all in general, for none in particular—he died not to save, but only to make atonement—and there was no connexion between his death and the salvation of any one, except a contingent connexion. Of course, it may be said to all alike, and in precisely the same sense—to Nero and to Paul, to Judas and to Peter, to those who are in heaven, and to those who are in hell. “Ye are not your own, ye are bought with a price.”† And of course, also, the saints above are mistaken when they speak of being “redeemed by his blood *out of* every kindred, and tongue, and nation,” especially when they give thanks for it as a peculiar mercy. They ought to know that there was nothing peculiar about the matter. All kindreds, and nations, and tongues, individually and collectively, have been redeemed as well as they, at the same moment and by the same means!

I submit to my readers if I have not made good what I promised in this section?—if I have not produced sufficient proof that there was in the Redeemer’s death a specific, and consequently a limited purpose? And if so, let it be recollected that my first argument stands untouched—the exception taken against it by the advocates of universal atonement is found to be groundless and contrary to fact, and I am still warranted to affirm, as I affirmed at the outset, that the

\* On the Atonement, p. 60.

† Note B.

Saviour could not die to save all men, *because he never could die to do what he knew certainly at the moment was never to be done.*

Further, I submit if more than this have not been accomplished—if while the first *presumptive* argument, as I chose to call it, has been vindicated, and left to have its full effect, a mass of evidence have not been brought forward, of a *positive* nature, directly bearing upon the point at issue, and confirming, beyond all reasonable doubt, the great truth which it is the object of these pages to establish ?

## SECTION II.

### *Second evasion answered.*

The second evasion is meant to invalidate the objection to universal atonement drawn from the doctrine of election—an objection which can hardly fail to suggest itself to every man who looks into the Bible, and which it requires some subtlety at least to meet. If Christ came to die for a select number, how could he come to die for all ? If a select number were chosen in him, chosen to be redeemed, and if he came to redeem that number, how could his death be the ransom of all ? The answer given to this question by the advocates of universal atonement has already been mentioned. They make a distinction in the divine decrees. They conceive there was first a decree to make atonement, which was general ; and, secondly, a decree to call, and justify, and save certain individuals, which was particular. The subterfuge, it must be

allowed, is ingenious enough, and it is by no means of very modern date. Turretin, in his Institutes of Theology, takes notice of a class, whom he distinguishes from Arminians by the name of Universalists, and whose leading tenet was, that in the Divine purpose election was posterior to the atonement—" *decretum mortis Christi antecessisse decretum electionis.*"\* Camero, our countryman, Amyraut, and Testardus, were chief men among these brethren. In our own times, the doctrine is but too common, both in America and among ourselves; nor is it peculiar to any denomination, although, in Scotland, I believe, it has, till of late, been chiefly confined to the Congregationalists. In animadverting upon it briefly, I might refer to the writings of many distinguished men; but I have already referred to those of Dr Wardlaw, and I select his in preference to all others, for various reasons, partly because there are none of higher reputation, but chiefly because I conceive they have contributed more, perhaps, than any other writings, to disseminate, in the Secession body, those views on the subject of atonement to which I am opposed. From the great eminence of Dr W. as an author, added to the rare excellences of his character as a man, he is justly regarded by as many as know him with a very fervent admiration; and I have reason to suspect that some influential individuals in the Secession, and perhaps also in other churches, have, whether consciously or unconsciously, paid him a species of homage not the most creditable to men of inde-

\* Instit. Theol. Elench. pars. ii. p. 497. See also Owen on the Death of Christ, book ii. chap. iv.

pendent thinking, by giving an easy reception to certain opinions, simply on the ground that they are held by him. In this, indeed, I may be mistaken; but be it as it may, I am quite satisfied I cannot do better than state the principle I am now to examine, in Dr Wardlaw's words:—"The place for election lies in the application of the remedy."

1. My first objection to this doctrine is, that it limits the divine sovereignty. The great God says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." This doctrine says, or seems to say, No! You can have compassion only on those for whom atonement has been made—you can show mercy only to those for whom a remedy has been provided. "The place for election lies in the application of the remedy." The remedy must first be in existence, or conceived to be in existence, before any election can be made. "The atonement," says Dr W., "left the Divine Being at liberty to pardon whom he would." Away with the expression "left at liberty." I do not like such an expression in connexion with the name of the Divine Being. To me it savours somewhat of the presumptuous; but why say merely at liberty to "*pardon?*" Why not say at liberty to "*choose?*" It is manifest, notwithstanding the caution of Dr W., that his system requires him to go all this length. To avoid the supposition of a choice being made previous to the atonement, is the great reason, indeed, the only reason, for which the system has been invented. In other words, it has been invented with a view to obviate the argument drawn from election going before the atonement.

Of course, it must require every man who holds it to deny the possibility of election before the atonement, and to say, "Till the atonement was made, or conceived to be made, the Divine Being was not at liberty to choose whom he would." I say, again, this is presumptuous. It limits the Holy One. It is a creature of yesterday, who knows nothing, daring to prescribe to him whose judgments are unsearchable. It is not reconcileable with the sovereign claim, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

2. That "the place for election lies in the application of the remedy," appears to me not to correspond with what the Saviour says, in his intercessory prayer,—*"thine they were, and thou gavest them me."* If the "giving" means election, and if he to whom the gift was made was to furnish the remedy, one would say the place for the election was not quite so far on. One would say, the election was the first thing in order, and that the remedy, both in its preparation and in its application, came only in the second place. I grant that the Saviour, in the intercessory prayer, speaks, in the first instance, of the apostles; but I hold with Mr Scott, and, so far as I know, with the whole body of evangelical annotators, that he does not speak of them *exclusively*.\* The rest of the chosen belonged to the Father, and were given to his Son, just as truly as the twelve; not, indeed to be his companions during his sojourn on earth, or to be the teachers of his religion, but to be called, and justified, and saved, and finally

\* See Scott on the Place.



made one, as the Father and the Son are one. Mark, then, the terms in which the Saviour speaks—"THINE they were, and thou gavest them me." According to our doctrine, that election goes before the atonement, this appears sufficiently intelligible ; but according to the doctrine of Dr W., that the atonement goes first, it amounts to nothing less than a contradiction. If that doctrine be true, was not the Saviour entitled to say, and would he not unquestionably have said, MINE they were? Had he not by this time made them his, or was he not conceived to have made them his, by every title? Had he not given himself for them an offering and a sacrifice? Had he not "redeemed them, not with corruptible things, such as silver and gold, but with his precious blood?" Had he not "loved them, and washed them from their sins in his own blood, that he might make them kings and priests unto God even his Father?" In one word, had he not "bought them with a price,"—bought them so that they were no longer "their own," but his property? Although he had done nothing of all this in reality, yet was he not *conceived* to have done it all; and, by the doctrine we are examining, was it not absolutely necessary he should be conceived to have done it all, before so much as one of them either was or could be given to him? I demand, then, a reasonable account of the Saviour's language. I ask not Dr Wardlaw in particular, whom I have selected as the *primipilus* of the party; but I ask any one of the party, or the whole of them together, to give a satisfactory explanation of what they must allow requires explanation, and what, upon their principles, seems not a little unnatural.



3. If the place for election lie in the application of the remedy, where does the place for the love of Christ lie? Of course, it must lie in the application of the remedy also, and nowhere else. According to this doctrine, Christ did not love any one when he died. He died for all, but for no one in particular—with no specific regard to any. He died to make atonement—to remove legal obstructions; but as to a special personal love, he cherished no such feeling, and could cherish no such feeling, in the circumstances in which he stood. He never could be supposed to love those whom his Father had not loved; but when he died, or was conceived to die, his Father had loved none. The love of the Father is the same thing as election. Election is nothing but the love of the Father formed into a purpose; but, according to our friends, election comes after the atonement. Consequently, the love of the Father comes after the atonement, and, consequently, the love of Christ, who visited the world in obedience to the Father's commandment—not to do his own will, but the will of him who sent him—comes after the atonement, too!

Let the religious world judge of this. Let those who love Christ, because he first loved them, judge of this. Let all judge of it who are accustomed to read the Bible, and to form their opinions from the statements of the Bible in simplicity and godly sincerity. "Christ hath loved us, and given himself for us," Eph. v. 2; "Christ loved the church, and gave himself for it," Eph. v. 25; "Unto him who loved us, and washed us from our sins in his own blood," Rev. i. 5. Was this a love which came after the atonement?—

this a love which found its place only in the application of the remedy? If there be meaning in language, it was a love which furnished the remedy—furnished it at infinite expense, and which, in the order of nature, preceded it, and was its cause. There are no passages in the Bible, relating to the great salvation, plainer than those which I have just quoted. I defy the advocates of Universalism to produce plainer passages; and I also defy their utmost ingenuity to make any man believe that, in these passages, the love of Christ is spoken of as posterior to the atonement.

If there be a single passage more explicit than those just referred to, it is Gal. ii. 20, “Who loved me, and gave himself for me;” and the greater explicitness of this passage is all in our favour. It only enables us to bring out the more conclusively the great and consolatory truth for which we are now contending. Every other believer cannot express himself in the same terms as Paul did, because every other believer has not the same assurance. What Paul says of himself, however, is true of every other believer, whether he be able to avow it or not. Of every believer it is true that Christ loved him, and gave himself for him; and the time is coming when every believer, even the weakest—even the most timid—shall be able to avow it, and to avow it triumphantly. Is it not the language of all heaven at present? Shall it not be the language of all heaven time without end? “He loved us,” shall they not cry, without one of the countless multitude failing to join the song, “He loved us, and gave himself for us!” Yet how can the Universalist ever adopt such language?—the man who puts the election after the

atonement, and the love of Christ after his death? Such a man may say consistently enough, he loved me, and applied to me the remedy—he loved me, and imparted to me the Spirit; but the language of Paul, which, we doubt not, will be the language of heaven, can never, while he retains his principles, be uttered by his lips.

What reply our friends may offer to this reasoning, I am not aware. Possibly some of the more superficial among them may treat it very lightly. Was not the election, they may be apt to say, made from eternity? Although in the order of the divine decrees it was posterior to the atonement, yet did it not take place before the world began? Did not the Saviour know well what individuals the Father had selected to share the benefits of the atonement, and to be called, and justified, and saved? Did not his thoughts naturally turn to those individuals, when he appeared in human flesh? Did not his heart glow with a tender concern for them, when he bowed his head on the ignominious tree, and is not this enough to explain what is said about his loving us and giving himself for us? I say I am not aware that this is the reply our friends will offer to the above reasoning; but I can hardly think of any other, and if this is offered, one thing is clear, that the cause is given up. It is granted that electing love had its effect previous to the atonement—that the Saviour had a regard to certain individuals whom he knew to be marked out in his Father's decree—and that, as the Scriptures say, he loved them and washed them in his blood.

The reader will recollect that the object of this sec-

tion was to vindicate the argument against universal atonement, drawn from the doctrine of election ; and I submit, if that argument be not vindicated completely—if the distinction in the order of the divine decrees, invented by our friends, or rather invented centuries ago by the party whom they choose to follow—if that distinction, with all that is said about the place for election lying in the application of the remedy—I submit, if the whole be not proved to be a weak and inefficient subterfuge. Consequently, our argument stands uninjured, and I am still warranted to put the question, how Christ could come to save all, when he came with the express intention of saving a select number ?

It may not be improper to add here, that what we have said of the love of Christ, may be said with equal truth and propriety, in reference to the love of the Father who sent him. If the place for election lies in the application of the remedy, where lies the place for the love of the Father ? Unquestionably it must lie in the application of the remedy too. Yet, how can this be reconciled with the language of Scripture ? If the language of Scripture is to be interpreted like other language, the love of the Father was anterior to the remedy, and was, in fact, the prime cause to which the providing of the remedy must be ascribed. “ God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John iii. 16. “ In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we

loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”—1 John iv. 9, 10. Upon this another theory is founded, the theory of a double object being contemplated by the Divine mind in providing the atonement—of a general and a peculiar love—a love emanating from the Most High as the moral ruler of the world, and a love emanating from him as a sovereign benefactor.\* Whether this theory is founded in the Scriptures, and how far it is calculated to serve the design for which it is brought forward, I purpose to inquire in a subsequent chapter.

\* Dr Wardlaw on Assurance and Universal Pardon, p. 289.

## CHAPTER II .

SPECIAL RELATIONS WHICH THE SAVIOUR SUSTAINED TO  
HIS PEOPLE IN DYING.

THE idea of universal atonement excludes all specific reference to classes or to individuals. A general remedy, limited only in the application, admits of no sort of limitation at any previous stage. If the Saviour, in laying down his life, had any regard to one individual more than another, or to one class of individuals more than another, the doctrine of such a remedy is effectually overthrown. Yet, how any man can read the Scriptures and not meet with proofs of such a regard—proofs not rare but frequent—and not expressed in obscure but in the plainest terms—is to me incomprehensible. To bring a few of these proofs under the notice of the reader, is the object of this chapter.

## SECTION I.

*The Saviour, in dying, sustained the relation of a Shepherd.*

“ I am the good shepherd :” he says, “ the good shepherd giveth his life for the sheep.”—John x. 11. Does this prove no specific relation, and no limitation

of purpose? If it do not, I know not what will. The answer of our brethren to this argument is, that although it is said the Saviour died for the sheep, it is not said that he died for them *only*. "The Scriptures," says one of them, "do not mark these as the *only* characters for whom the Son of God died."\* "It is true," remarks another, "that he laid down his life for the sheep, but how that can prove that he laid it down for none others, I am at a loss to comprehend?"† My readers, I should think, must be at a loss to comprehend, as I certainly am, how these writers, and others who agree with them, do not perceive, that by adopting this evasion they surrender their cause. Their doctrine—as we have shown, and as they constantly affirm—is, that the Saviour died for all alike—for all in exactly the same sense—that his atonement was strictly and truly a universal atonement, having no reference to one more than to another, till it comes to be applied. Now, how does it accord with this, to say that he died for the sheep, but not for the sheep only? If it be admitted that he died for the sheep in any peculiar sense—in any sense different from that in which he died for others—if this be admitted, who does not see that their cause is given up? Yet what less than this do they admit, when they say his dying for the sheep proves not that he died for *none others*? The question is not, whether he died in any sense for others, but whether he died in a special sense for the sheep?

\* Jenkyn's Extent of the Atonement, chap. xii. p. 398.

† "The Question, For whom did Christ die? Answered," p. 64.



Apart from the comments of our friends, however, we have abundant evidence, in this and other passages, that our Lord, in dying, sustained the relation of a shepherd, and it is of importance to ascertain when that relation was constituted, and what it implies. It was constituted, at all events, prior to his death, for he declares that he laid down his life for the sheep. It was constituted prior to their coming to him, or placing themselves under his pastoral care, for he intimates that he had sheep who had not yet entered his fold. "Other sheep I have which are not of this fold : them also I must bring ; and there shall be one fold and one shepherd."—Verse 16. What is more, they enter his fold, not that they may become his sheep, but because they are his sheep already, and because, being his sheep, he causes them to "hear his voice," which others do not hear. "Ye believe not," he said to the Jews, "because ye are not of my sheep."—Verse 26. All this proves, beyond contradiction, that there is a certain portion of mankind distinguished from others, who have been committed to his care, with whose interests he has been entrusted, and with a view to secure whose interests, he has poured out his blood. Is this reconcileable with the idea of a universal and indiscriminate atonement ?—an atonement having the same aspect to the entire race, whether they be sheep or goats ?

Further, we learn that our blessed Lord is constituted the "Great Shepherd of the sheep," in virtue of a *covenant*—that his dying for the sheep was the condition of that covenant—and that his resurrection from the dead is the great and decisive proof that the

condition has been fulfilled. "The God of peace has brought again from the dead the Lord Jesus Christ, that great shepherd of the sheep by the blood of the everlasting covenant."—Heb. xiii. 20. Will it be alleged that the covenant embraced the goats as well as the sheep, or that the blood which sealed the covenant was shed for both alike? If so, what can prevent the salvation of every human being? How can any even of the goats perish, unless the covenant be made void? To this we may have occasion to advert afterwards.

We learn yet farther that the love which the Saviour bore to the sheep, and which prompted him to die for them, was not only a special, but a boundless love—a love of which the only measure is the love subsisting between the divine persons. "I am the good shepherd," he says, "I know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep."—Verses 14, 15. It is admitted on all hands that the knowledge here spoken of is the knowledge of love, or of approbation, according to the well-known use of the Hebrew word ידע to which γνωσκει corresponds, both in the Seventy and in the New Testament. Ps. i. 6, ci. 4; Rom. vii. 15; 1 Cor. viii. 3, *et al. freq.* The meaning is, "I love my sheep, and am loved of mine," and of this love, on his part at least, what is the measure? Nothing less, as we have said, than the love subsisting between the divine persons. "As the Father knoweth me, even so know I the Father;" rather, "*even as* the Father knoweth me *and* I know the Father," or, dropping the Hebraism, "*even as* the Father loveth me *and* I love the Father;" that is, in other

words, I love my sheep as the Father loveth me, and therefore I lay down my life for their sake. The improper division of the 14th and 15th verses, and the improper rendering of *καθως*, in the latter, have been noticed from an early period. Even Beza, who wrote in the sixteenth century, pointedly condemns both, and it is not a little singular that our English translators, who for the most part follow Beza, should, in this particular instance, have chosen to differ from him, and to follow the Vulgate, on which he pours his censure. According to the Vulgate, and the English version, the first part of the 15th verse is an independent proposition, asserting that the Son knows the Father, even as the Father knows the Son, and having scarcely any perceptible connexion either with what goes before it, or with what follows. According to all other interpreters, it is only one member of a sentence, which begins in the 14th verse, and which asserts that the love between the shepherd and the sheep has no true parallel, no true resemblance, except in the love between the Father and the Son. "I love my sheep, and am loved of mine, even as the Father loveth me, and I love the Father, and I lay down my life for the sheep." What is this but saying that the Saviour, in dying for the sheep, regarded them with a love not only special, but without limits? Can this be said of the love he bore to mankind in general—to the countless generations who never heard of his name, and never shall see his face except in anger? Can this be said of the *rectoral* love, spoken of by Dr Wardlaw and others, the love which emanates from the Most High, not as a *benefactor*, but as a *ruler*—the love which, whether generous

or not, is utterly fruitless, producing no conversion in this world, and no salvation in the world to come ?\*

## SECTION II.

*The Saviour, in dying, sustained the relation of a Husband.*

“Husbands love your wives,” says Paul, “even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.”—Eph. v. 25–27. What is limited, what is special, if this be not ? Will our friends make the same reply to this argument as to the former one ? Will they say that husbands are to love their wives, *but not their wives only* ? The evasion, although we should take it gravely, will avail them as little in this case as in the other. In either case it must be regarded from their lips as a virtual surrendèring of their cause. It will not do for them to say that the Saviour loved the church, but not the church only, because their doctrine is that he loved all alike, that he died for all alike, and that the distinction between the church and others is altogether a subsequent affair, to which, in his death, he had not the smallest reference. By adopting such an evasion, therefore, in this case, as in the other, they stultify themselves.

The idea of husbands being enjoined to love their

\* Note C.

wives, with the reservation—but not them only—is, to say the least, sufficiently ludicrous, and the Universalists have accordingly been laughed at for using such language, even by implication. Hurriou has remarked, “If all men are excluded because the word only is not added, then when men are commanded to love their wives as Christ loved the church,” they are allowed to extend their conjugal affection to all women besides their wives, because it is not said “Love your wives only.” This, as might have been expected, is taken in high dudgeon, and is styled “pitiful levity,” although every impartial man must perceive that it is nothing more than a deserved reproof of “pitiful” absurdity. Nor is Hurriou to be regarded as its author. Be the remark proper or improper, it has a much remoter parentage. The reader of Turretin may find it in his pages, although, even there, for any thing I know, it may not be original.\*

We are told, however, that “*Christ* has no reference at all to the singleness of affection that is due from a husband to his wife—that he has exclusive reference to strength or intensity of affection.”† This writer says “*Christ*,” when it may be presumed he means to say *Paul* or *the Apostle*, for the words on which he is commenting are the words not of Christ, but of Paul. The blunder, however, is not half so bad as the argument.

Where is the proof that there is no reference to singleness of affection, but only to intensity? “It is

\* Nec adulterium quis ferret, ita vitiligantem, ad crimen suum tegendum, dictum quidem fuisse “Viri diligite uxores vestras,” sed non solas.—*Theol. Pars. ii. p. 502.*

† “The Question, For whom did Christ die? Answered,” p. 66.

rendered evident," he says, "by the remarkable fact that the very same measure of love is prescribed towards all believers, that is here prescribed towards wives." "This is my commandment," says the Saviour, "that ye love one another as I have loved you."—John xv. 12. "It will not be pretended that singleness of affection is here enjoined; nay, it is by implication forbidden, and I ask, therefore, on what principle can such singleness of affection be inferred from the passage in Eph. v. 25, 26, under consideration."\* This writer must be informed, since it appears he does not know it, that conjugal affection and christian affection are not exactly the same thing; that, although he confounds them, they are yet sufficiently distinct; and that, to reason from the one to the other, is to reason inconsequentially. It is christian affection which the Saviour inculcates in John xv. 12; it is conjugal affection which the Apostle inculcates in Eph. v. 25. The two may agree in point of intensity, but in other points they essentially differ. Christian affection is diffusive, extending to the utmost limits of the christian world; the very soul of conjugal affection is exclusiveness—entire, undivided, exclusiveness; and of this exclusiveness the Apostle gives the greatest, the most transcendant of all examples—the example of the Saviour's love to his people—his church, his spouse, his betrothed bride.

Grant that the Saviour's love to his church is represented to us as conjugal love—grant that it has all the exclusiveness of conjugal love—and till the denial is

\* "The Question, For whom did Christ die? Answered," p. 67.



supported by arguments very different from that which I have just examined, we must continue to assert it. Grant this, I say, and what follows? Most unquestionably the whole truth which I am seeking to establish—the truth hitherto avowed by the Secession churches, by the Church of Scotland, and I may say generally by the churches of the Reformation. The single passage under discussion, Eph. v. 25–27, which gives us to understand that the Saviour in dying sustained to his people the relation of a husband, is of itself sufficient to decide the controversy. There is no avoiding the conclusion that his love was not general but special, that the giving of himself was for the sake of some, not for the sake of all.

The spouse, moreover, on whom the Lamb of God had set his affection, and whom he purposed to present to himself a “glorious church,” needed to be “sanctified and cleansed;” and he gave himself for her with the express intention that this should be accomplished. Our Universalist friends contend, that in dying he only made atonement—only removed legal obstructions, and that his death had no reference to any thing farther. The Apostle, however, asserts the contrary. He asserts in as express terms as it seems possible to employ, that the object of the Saviour’s death was not merely the expiation of sin, but the sanctification of the church, her being effectually delivered from sin, and brought to him in the beauty of holiness, “adorned as a bride prepared for her husband.” Whom then shall we believe? Shall we believe our friends? Or shall we believe the Apostle? Will it do to say with Robert Hall, that the selecting of the objects to whom the benefit of

the Saviour's death should be applied, or, in other words, the selecting of the individuals who should constitute the church, was a matter of "separate arrangement?"\* Or will it do to say with Dr Wardlaw, that the passages which speak of Christ's dying for the church or for the sheep, "may be considered as having an interpretation sufficiently appropriate"† in the purpose of God to apply to individuals the general remedy? I leave it to any candid man to answer these questions. I ask if there be not in both cases—I will not say an attempt to tamper with the Apostle's words—that is impossible in such men—but a something like resorting to a shift, in order to avoid the inference to which his words obviously lead? Away with such finessing! Away with the doctrine which requires such finessing for its support! Let us take the Apostle as he speaks. Let us admit that the Saviour in dying contemplated the objects to whom his death should be applied, that they were at the moment the objects of his love—such love as the bridegroom bears to his bride—and that he gave himself for them not merely to open them a way of salvation in common with the rest of mankind, but desiring and purposing actually to save them.

I shall only add, that some of our friends, in their comments on this passage, strenuously as they contend against its obvious import, allow themselves inadvertently to make concessions, which, if they do not quite amount to all we require, are yet virtually destructive of their own argument. "Christ loved the church," says one already referred to oftener than once.—

\* Hall's Works, vol. vi. p. 144.

† Essays on Assurance and Universal Pardon, p. 292.

“Christ loved the church, not in the sense of loving no others, but those in the church, but in the sense of expiating its sins, as he expiated the sins of all others—*and of purposing besides*, in consequence of a foreseen universal rejection of himself, and his atonement, to intercede and obtain for them the Holy Spirit.”—  
 “There cannot be a doubt, that in this and other passages there is a reference to *Christ’s purpose*, founded on the foreseen universal rejection of himself,” &c.\*  
 Will it be believed that this comes from a man who asserts, on all occasions, in speech and in writing, that Christ died for all equally ;—for all in the same sense, for Nero as for Paul, for Simon Magus, as for Simon Peter ? How, then, a *purpose* of the Saviour about the one and not about the other ? How a reference to such a purpose in speaking of his death ? This is doubtless more than the author intended. We may expect—not a retractation—that would be too humiliating—that the party never give—but a contradiction we may expect, and probably a flat enough one, before we have proceeded far.

### SECTION III.

#### *The Saviour in dying sustained the relation of a Surety.*

“Christ” says Mr Fuller, “laid down his life as a surety. He is expressly called the ‘surety of a better testament.’ He needed not to be a surety in behalf of the Father, to see to the fulfilment of his promises, see-

\* “The Question For whom did Christ die ? Answered,” p. 67.

ing there was no possibility of his failing in what he had engaged to bestow ; but there was danger on our part. Ought we not therefore to suppose that, after the example of the High Priest under the law, he was a surety *for the people to God* ? And if so, we cannot extend the objects for whom he was a surety beyond those who are finally saved, without supposing him to fail in what he has undertaken. In perfect conformity with these sentiments, the following Scriptures represent our Lord Jesus, I apprehend, as having undertaken the certain salvation of all those for whom he lived and died. ‘It became him for whom are all things—in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings.’ He died not for the Jewish nation only, ‘but that he might gather together in one the children of God that were scattered abroad.’—‘The children being partakers of flesh and blood, he also himself took part of the same.’ ‘Here am I and the children whom the Lord hath given me.’ Though we receive not the ‘power (or privilege) to become the sons of God,’ till after we believe in Christ, yet, ‘from before the foundation of the world, we are predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will,’ and so in the esteem of God were considered as children, while as yet we lay scattered abroad under the ruins of the fall.”\*

We are told, however, that “the term in Scripture generally rendered ‘covenant’ is improperly so rendered, and really means ‘dispensation,’ ‘disposition,’ ‘economy,’ or ‘arrangement.’ It is a pity that so

\* Complete Works, p. 224.

many entire systems of theology and bodies of divinity should have been cast into the mould of a single word, which after all is found out to be but a mistranslation.”

“ In every passage where Christ is spoken of as the Mediator or Surety of a better ‘ covenant,’—the ‘ better covenant ’ referred to, is not any supposed ‘ covenant of grace ’ as contra-distinguished from the Adamic ‘ covenant of works,’ but it is the Christian dispensation of grace as contra-distinguished from the typical Jewish beggarly rudimentary elementary dispensation of grace set up amongst the Jews. Moses was the Mediator of that dispensation, Gal. iii. 19, 20 ; Deut. v. 5. Jesus is the Mediator of this ; *and we might as well talk of the ‘ federal transactions ’ between Moses and God, as of those between God and Christ.*” \*

This passage affords matter for some reflection, particularly the concluding words of it, which I have put in *italics*. The Christian people of Scotland, both in the Establishment, and among the Dissenters, may learn from it what kind of theology it is which has lately sprung up among us, which is said to be taught in the Halls of the Secession Theological Seminary, and which is threatening to predominate in the Secession Synod. That Moses is the mediator spoken of in Gal. iii. 19, is not altogether indisputable. Calvin denied it, on the ground that the *one* mediator between God and man is Christ Jesus. Pierce denied it, on the ground that the priests who offered the sacrifices, and consequently made the typical atonement, were better entitled to the designation than Moses, who only acted as an *internuntius*. That, however, is a matter of no moment. The

\* “ The Question, For whom did Christ die ? Answered,” p. 69

point to which I would call the attention of my readers, and of the religious public, is that, according to the writer now quoted, there never was any federal transaction between God and Christ, more than between God and Moses ; that is, there never was any at all ! It may be presumed that this writer speaks the sentiments of his party, particularly of the more influential among them, and this is what he confidently avers. The doctrine of the "covenant of grace," to which our learned divines, and our devout christian people, have been accustomed to attach so much importance, is altogether a baseless doctrine, "found out" to rest on nothing better than a mistranslation ! I must take leave, however, to remark, that for all the lofty tone of this writer and his confederates, they have "found out" nothing about the "term in Scripture generally translated covenant," that was not found out before, and that was not long ago familiar to every individual, whose acquaintance with the subject was even the most "beggary and rudimentary." No man of competent understanding ever imagined that the "two covenants," mentioned in Galatians, or the "first" and the "better" covenants mentioned in Hebrews, meant any thing else than the old and the new dispensations, that of Moses and that of Christ ; yet, nevertheless, the prevailing opinion among the ablest and best informed, has ever been that the transaction between the Divine Persons, to which the whole scheme of mercy must be traced, has all the characteristics of a federal transaction, and that it receives its proper appellation when it is designated, "The Covenant of Grace."

"There are various considerations," says Dr Dick,



“ from which we may infer the existence of the covenant of grace, or of that agreement relative to the salvation of sinners, into which God entered with his Son, before the foundation of the world. The character of a *Surety*, which is given to our Saviour in Scripture, points him out as the representative of others, and as having come under an engagement to fulfil certain terms in their name and for their benefit. The title of the *Second Adam*, and the comparison, or rather the contrast, which is drawn between him and the first man, implies that he resembled the latter in being a federal head, by whose conduct others are affected. The frequent declarations that He came into the world to do the will of his Father, import that the Father had proposed a certain design to him, and that he had undertaken to accomplish it ; and this conclusion is confirmed by the important circumstance, that promises are made to him of a glorious reward. The transaction is clearly expressed in the following words, “ When thou shalt make his soul an offering for sin,” or rather, “ if his soul shall make a propitiatory sacrifice, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand,” for here we have a condition and a promise. Indeed, the whole scheme of redemption involves the idea of a covenant ; while one Divine Person prescribes certain services to the other, the other performs them ; and the result is, not only his own personal exaltation, but the eternal happiness of millions, whose cause he had espoused.”\*

“ In the text,” says Dwight, after quoting Isaiah liii. 10, 12, “ a covenant is made on the part of the speaker

\* Lectures on Theology, vol. ii. pp. 413, 414.

with the person of whom he speaks; or on the part of God the Father with the Son. In the tenth verse, the first of the text, it is proposed conditionally, in the following terms:—*When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.* In the translation of *Bishop Lowth*, which differs from the common one only by being more correct and explicit, it is, ‘If his soul shall make a propitiatory sacrifice, he shall see his seed, who shall prolong their days, and the gracious purpose of Jehovah shall prosper in his hands.’ The difference lies principally in the second clause, ‘He shall see a seed who shall prolong their days.’ It could not, I think, with propriety be promised, as a reward to Christ for his sufferings, that in any sense he should prolong his own days; but with the most perfect propriety that he should see a seed, who, in a sense hereafter to be explained, should prolong *their* days. The days of Him who is ‘the same yesterday, and to-day, and for ever, the Alpha and the Omega, the Beginning and the Ending,’ could not, in any sense, be prolonged, in consequence of his sufferings, or of any other possible event. The word *his*, supplied by the translators, is supplied erroneously, since in the present translation it presents a meaning which plainly cannot be admitted. The justice of these remarks will be further evident from the repetition of the same covenant, in the 11th verse. *He shall see of the travail of his soul*, that is, as explained by *Lowth*, ‘Of the travail of his soul he shall see the fruit, and be satisfied;’ ‘by his knowledge,’ or, as *Lowth* more correctly renders it, “by the knowledge of him shall my

servant justify many.' The justification of the many here spoken of, together with its consequences, is the very reward promised in the preceding verse, in the words, 'He shall see a seed who shall prolong their days;' and here the reward promised is no other than the justification, and consequent eternal life of those who should become interested in his death.

"The same thing is abundantly evinced in Psalm lxxxix., where also the same covenant is recorded. 'Once have I sworn in my holiness that I will not lie unto David; his seed shall endure for ever, and his throne as the sun before me.' And again 'His seed also will I make to endure for ever, and his throne as the days of heaven.' It is to be observed that in all these passages, the reward promised to Christ consists in giving persons to him as 'seed,' the 'many,' the 'mighty people.' These are undoubtedly no other than the 'general assembly and church of the first-born,' styled elsewhere 'the children of God,' 'little children,' 'sons and daughters.' They are his own people, those in whom he has a peculiar property, persons justified, who in this manner have become his *portion*, his *spoil*, his *seed*. The reward of his suffering here promised, is to consist of these.——

"——All these things are exhibited to us in the form of a covenant. To this covenant, as to every other, there are two parties, God who promises, and his servant who was to justify many. A condition is specified, to which is annexed a promise of reward. The condition is that Christ should make his soul an offering for sin, and make intercession for the transgressors, or in other words, execute the whole office of a priest for mankind.

The reward is, that he should receive the many for his portion, and that they should prolong their days, or endure for ever. It is remarkable that this covenant, on the part of God the Father, like that made with Noah, and that made with Abraham, and various others recorded in the Scriptures, is in the 89th Psalm, exhibited as a promissory oath. ‘Once have I sworn in my holiness, that I will not lie unto David, his seed shall endure for ever, and his throne as the sun before me.’”\*

Scarcely need I add that it is the same covenant virtually to which the Saviour refers when, in the institution of the Holy Supper, he presents the cup to the disciples, saying, “This is my blood of the New Testament, which is shed for many, for the remission of sins.” And the same also to which the writer of the Epistle to the Hebrews refers oftener than once: first, when he speaks of Jesus being made the “surety of a better testament,” chap. vii. 22; and again, when he speaks of the God of peace having brought again from the dead the Great Shepherd of the sheep “through the blood of the everlasting covenant,” chap. xiii. 20.

The word rendered “surety,” *εγγυος* from *εγγυη* a pledge or bail, means one who gives a pledge, or becomes security. Probably the radical word, although none of the lexicographers, so far as I know, have thrown out such a suggestion, may be *εγγυς* *near*. *Εγγυος* may be a person who is *near* to another in the time of need; that is, who *stands by him*, and affords him, as the case may require, protection or assistance, or both. In the Hebrew Scriptures, the word is ערב

\* Dwight’s Theology, vol. i. sermon xliii.

the radical meaning of which is to mix. It seems to denote a person who mixes himself with another's affairs, that is, who becomes responsible for another, or occupies another's room. It is a word of frequent occurrence, and is generally found in connexion with another word which signifies to strike hands, or to plight faith. The Seventy render it variously, employing different terms as equivalent to it, but oftener than once they employ the derivatives of *εγγυος*. "A man void of understanding striketh hands, and becometh surety *εγγυωμενος εγγυη* for his friend." Prov. xvii. 18. "My son, if thou be surety for thy friend *εαν εγγυση σου φιλον*, if thou hast stricken thy hand with a stranger, thou art snared, thou art taken with the words of thy mouth." Chap. vi. 1, 2. This seems to speak of a solemn obligation, productive of consequences of the most serious nature, and from which there is no escape except by a rigid fulfilment of the terms. Elsewhere in the Seventy we find the word conveying a still stronger idea, namely, the idea of a covenant engagement, and that, too, a covenant engagement on the part of the Most High. In the second book of the Maccabees, when the Jews joined battle with Timotheus, they are said to have had the Great God for their *εγγυος*, assuring them of victory. They had prostrated themselves before the altar, they had spread ashes upon their heads and covered themselves with sackcloth, they had poured out their hearts in prayer, pleading with the Most High, and putting him in mind of his promise—the promise in which he had said that he would be an enemy to their enemies, and an adversary to their adversaries—then seizing their

arms, and advancing to meet Timotheus, they rushed into the fight, we are told, *εγγυον εχοντες ευημερίας και νικης*.—Cap. x. 32.

Passing from this, however, the question to be determined is, for whom did the blessed Jesus undertake in the covenant? Who are the seed for whom his soul was to make a propitiatory sacrifice, and whom he was to receive as his reward? According to Dwight, the passage in Isaiah liii. is exegetical of the following passage in the Epistle to the Ephesians:—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph. i. 3-6. "The manner," he says, "in which this transaction took place, and in which the purposes of it were accomplished, is recorded in the text," that is, in Isaiah liii. 10-12. Of course, if Dwight be any authority—and with the new school brethren he is quite a Coryphæus—those whom the Saviour represented in the covenant, and whom he shall receive as his "portion," or the "fruit of the travail of his soul," were not "all men alike,"—not the "whole world" in the most unrestricted sense—but those only who were "chosen in him before the foundation of the world," and "predestinated in him to the adoption of children." Let it not be thought, however, that the conclusion



rests, less or more, on the authority of Dwight, or the authority of any other man, it rests solely on the evidence afforded by the passages themselves, taken in connexion with other passages relating to the same subject. Perhaps it is no where brought out more clearly than in the 5th of the Romans, where the parallel is run between the "first" and the "second" man. "As by one man's disobedience many were made sinners, so by the obedience of one many are made righteous." "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift comes upon all men to justification of life." The relation which Christ bore to his "seed" was exactly similar to that which Adam bore to his posterity. Righteousness and life are secured by the one covenant, as certainly as sin and death are transmitted by the other. If, therefore, the representation in both be co-extensive—if every human being be represented by Christ, as every human being was represented by Adam, the conclusion is unavoidable that every human being shall be saved. So obvious is this and indisputable, that even Dr Wardlaw himself admits and labours to prove that the "all men," in Romans v. 18, means not "all men without exception," but only "all men without difference," that is, men of all classes and descriptions.\*

\* Essays on Assurance and Universal Pardon, p. 297-300.

## SECTION IV.

*The Saviour in dying sustained the relation of a Substitute.*

The suretiship of the Saviour, of which we have spoken, is nearly allied to his substitution. They are, however, distinct. The substitution is the less comprehensive of the two, and is included in the suretiship. As a surety he does the will of the Father respecting the salvation of sinful men in its whole extent, saving them from sin, and conducting them to glory; as a substitute, he only dies in their stead. As a surety, he executes the offices of a Prophet, a Priest, and a King; as a substitute, he executes the priestly office alone. Of the nature of his priesthood I do not deem it necessary at present to speak. There is no dispute on the subject, so far as I know, at least none of any consequence, between us and the friends whose sentiments I oppose. They admit, as we do, the reality both of his substitution and of his sacrifice; nor, I am persuaded, when matters come to be properly explained, will it be found that there is any material difference between their views and ours on the subject of satisfaction. At present I argue from the fact that our Lord laid down his life as a propitiatory sacrifice, a fact distinctly asserted in the Scriptures, a fact denied by none except Unitarians, and which I think, judging from the Old Testament sacrifices, and reasoning from the type to the antitype, goes far to prove a certain limitation in the design of his death.

“ For whom,” says Mr Fuller, “ did the priests under the law offer up the sacrifice ? For those, surely, on whose behalf it was sanctified or set apart for that purpose. Some of the Jewish sacrifices were to make atonement for the sins of an individual, others for the sins of the whole nation ; but every sacrifice had its special appointment, and was supposed to atone for the sins of those, and those only, in whose behalf it was offered. Now, Christ, being about to offer himself a sacrifice for sin, spake in this wise:—“ For their sakes I sanctify myself, that they also may be sanctified through the truth.” For their sakes, as though he had said, who were *given him* of the Father. I set myself apart as a victim to vengeance, that I may consecrate and present them faultless before the throne of my Father, John xvii. 9, 10.\*

The same thing may be argued, not less conclusively, from the connexion between the sacrifice of our Lord and his intercession. His intercession and his substitution are parts of the same priesthood, and, it is to be presumed, are of the same extent. The object of the one is the object also of the other. The individuals concerned in the one are concerned also in the other. Those for whom he intercedes are those for whom he makes atonement ; and those for whom he makes atonement are those for whom he intercedes. The Jewish high priest, on the great day of expiation, slew the victim of sin-offering, in behalf of the congregation, after having presented it in their name at the door of the tabernacle, and, in behalf of the same congregation, he proceeded with the blood into the

\* Complete Works, p. 224.

most holy place. It is not to be conceived, nor does it consist with fact, that the shedding of the blood had respect to one class of persons, and the sprinkling of the blood to another class. The two actions were necessary to complete the same sacrifice ; there was no benefit resulting from either separately—the benefit resulted from the two together ; and, in performing both, the high priest appeared in the same holy garments, bearing upon his heart the names of the twelve tribes of Israel, Levit. xii. What is the inference to be drawn from this ? Is there not a correspondence between the type and the antitype ? Or, if there is not, what was the use of the Levitical dispensation ? How can it be called a shadow, of which the body is to be found in Christ ? Unquestionably, we must maintain, that for whomsoever the Saviour gave himself a sacrifice, for them, and for them alone, he entered within the vail—for them, and for them alone, he appears before the throne as a Lamb that has been slain. Deny this, and you render the old economy “ weak and unprofitable ” indeed. You abrogate the law, not as Christ has abrogated it, but in a new and a much more sweeping sense. But admit this, and what follows ? It follows that the intercession and the atonement of our great High Priest are of equal extent—that they have precisely the same object, and that if the one be limited, the other must be limited too.

We have, then, no difficulty in coming to our conclusion. That the intercession is limited, is admitted on all hands. It is not for the “ world ” the Saviour prays, but for those whom “ the Father has given him.” If he prayed for the world, even our friends

themselves admit, the world would be saved, for he never prays in vain—"him the Father heareth always." Why is it that the Father hears him always? Why is it that he never prays in vain? Because his prayers are the expression of his will. What he pleads for earnestly, he earnestly desires, and his desires are always in unison with the mind of his Father. Well! Is his death no expression of his will? Is the shedding of his blood in behalf of sinful men no indication of his desire to save them? Is it not the strongest of all indications—incomparably stronger than the pleading of his lips? How, then, if Christ died for all men, how is it possible to avoid the inference that he must intercede for all men, and that all men shall be saved?

Another question may be asked, and, indeed, has been asked frequently, since it is so much more an easy matter to pray for a person than to die for him—How is it conceivable that the Saviour would refuse his prayers in behalf of those for whom he was prepared to die? How is it conceivable that he would approach the throne of his Father, and say, "I pray *not* for the world," when for that very world, in the course of a few days, he intended to lay down his life? Would he decline employing, in behalf of perishing millions, what was to cost him comparatively so little, when he was ready to employ, in behalf of the same millions, what was to cost him every thing? These are questions which suggest themselves to every reflecting person. Let our friends answer them if they can. To us they offer no difficulty, because we conceive the blood of our great propitiation was shed and is sprinkled for the same individuals.

## CHAPTER IV.

THE NATURE OF THE ATONEMENT MORE PARTICULARLY  
CONSIDERED.

## SECTION I.

*Preliminary Statement.*

1. THE reader will recollect that he was requested to use a little patience in the perusal of this performance, and to pronounce upon the views advanced in it only when he should be acquainted with its contents. The reason was I did not deem it necessary, nor even expedient, to bring the whole plan under review at once, judging that my object might be better accomplished if it were unfolded by degrees. It is now time to remark that while there is a sense in which the Saviour died for some men, and for some only, there is also a sense in which he died for all. While it is to be maintained that he laid down his life with a special regard to a certain number, his sheep, his church, his people, his spouse, the children who had been given him,—while it is to be maintained that he bore to them certain peculiar relations, being their Head, their Surety, their Shepherd, their Husband, the Captain of their Salvation—loving them with a personal affection—giving himself for them with an absolute design to save them—to redeem them



from all iniquity—to bless them with all spiritual blessings—to purify them to himself a peculiar people—and finally to bring them to glory ; I say, while this is to be maintained, and while I deem it of the greatest moment to maintain it, as I have humbly attempted to do in the foregoing pages, it is at the same time to be admitted without reservation, on the broad authority of the Scriptures, that in some sense which it behoves us to investigate, some qualified sense, he gave himself for all, and is the Saviour of all. The passages which assert this are many in number, and so familiar are they to every reader of the Bible, that it is almost needless to quote them. A few may be put down by way of specimen. “ Behold the Lamb of God, who taketh away the sin of the *world*.” “ God so loved the *world* that he gave his only begotten Son, that *whosoever* believeth in him might not perish, but have everlasting life.” “ God sent not his Son into the *world* to condemn the world, but that the *world* through him might be saved.” “ God was in Christ reconciling the *world* unto himself, not imputing their trespasses unto them.” “ And he is the propitiation for our sins, and not for ours only, but also for the sins of *the whole world*.” “ For as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon *all men*, to justification of life.” “ For the love of Christ constraineth us, because we thus judge, that if one died *for all*, then were all dead ; and that he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again.” “ For there is one God and one Mediator be-

tween God and man, the man Christ Jesus, who gave himself a ransom *for all*, to be testified in due time.” “We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he, by the grace of God, might taste death *for every man*.”

These passages, as I have said, are numerous, and the language in which they speak is sufficiently explicit. The question is, how are they to be reconciled with those which we have already cited, and on which we have founded an argument, proving the design of the atonement to be absolute and limited? Certain we are the two classes of passages cannot be essentially at variance. Certain we are that the appearance of opposition between them must be an appearance and nothing more. Proceeding, as they do, from the same author, standing, as we find them, in the same inspired record, they must both be true, both in accordance with matter of fact, and there must be some principle, or principles, if we could only discover them, by which they may be really and satisfactorily harmonized. What these principles are it behoves us to inquire.

2. In connexion with the texts which represent the design of the atonement as general, or universal, it is proper for us to notice the invitations of the gospel, which are confessedly unrestricted. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, buy wine and milk, without money and without price.” “Incline your ear, and come unto me, hear, and your soul shall live.” “Go ye unto all the world, and preach the

gospel to every creature ; he that believeth and is baptised shall be saved, he that believeth not shall be damned.” “ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him may not perish, but have eternal life.” “ Be it known unto you, men and brethren, that, through this Man, is preached unto you the forgiveness of sins, and through him all that believe are justified.” “ Whom God has set forth to be a propitiation, through faith in his blood, to declare his righteousness in the remission of sins.” “ If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him.” “ For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.” “ This is the record that God hath given to us eternal life, and this life is in his Son ; he that hath the Son hath life, and he that hath not the Son of God hath not life.” “ The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him come, and let him take of the water of life freely.”

Such is the testimony of the gospel, the tidings of great joy to *all people*, the record which every man is called to believe, and the belief of which is connected with salvation. The great God, the author of this record, is the living and true God—in his dealings with his creatures he must be sincere, the tidings he

- addresses to them can be no mockery, the fountain to which he invites them to repair must actually flow with the water of life. In other words, there must be forgiveness through the blood of Jesus for sinners of every class,—in his atonement a foundation must be laid for the salvation of all, such a foundation as warrants the offer of mercy to all, warrants at once the justification of him who believes, and the condemnation of him who believes not. How, then, may these things be? That is the point which demands our attention, and from which we must not shrink. How they may be, consistently with the doctrine which we have just laid down, and have confirmed by such an amount of scriptural evidence, is indeed no easy question. On the contrary, it is a question of transcendent difficulty, as it is of transcendent importance, yet I conceive it admits of a satisfactory answer.

## SECTION II.

*The Atonement, in some sense, a general remedy.*

General it must be, in some sense, if, in some sense, it be applicable to all; and that this is the case, the foregoing statement undeniably proves. Our friends, with whom I am holding the present discussion, are accustomed to say that the atonement is a general remedy, but limited in its application. That is, if I understand them rightly, a universal atonement, coupled with a purpose to confer the benefit of that atonement, not on all, but on some. Now, in this mode of speaking, as I have repeatedly intimated, I cannot concur.

Why not rather reverse the statement? Why not say, a purpose to save some, coupled with the providing of a *general* remedy, in order to carry that purpose into effect? I mean, why not conceive the great God, the Father of our Lord Jesus Christ, first to have determined, in his eternal counsel, to save a portion of fallen men, and then in fulfilment of that determination, the fruit of the good pleasure of his will, to have provided a common ransom, a universal atonement if you choose to call it so,—an atonement which might be applicable to all, which might be sufficient for all, which, in one point of view, might be offered for all, and which of course might open to all the door of mercy—laying a foundation broad enough, and sure enough, for urging and entreating all, in perfect sincerity and in the bowels of compassion, to believe and be saved? This appears to me fully as conceivable as the scheme of our brethren, fully as agreeable to any idea I can form of the Divine counsels, and, what is of greatest moment, fully better supported by the language of Scripture. I trust I shall be able to place it in such a light, that all who, with the requisite candour, peruse these pages, will be of the same mind.

2. The object we are in quest of is a principle by which to remove the apparent discrepancy just referred to—by which to reconcile the numerous passages which seem to speak of the atonement as limited in its design, with the other passages scarcely less numerous, which seem to speak of it as unlimited. If I mistake not, what I have now mentioned is the great principle, not indeed the only principle, as will afterwards appear, but the great principle, by which this is to be accom-

plished. We are accustomed to say the Saviour died in a special sense for the elect, but in some sense for all ; let us inquire in what sense for the elect, and in what sense for all ? The question might, perhaps, have been settled at the outset by a careful definition of terms ; but I have purposely deferred doing so, judging that it might be done with better effect, as the discussion proceeded. In speaking of the Saviour's dying for men, or dying for sinners, I have used the expressions in what I conceive to be the strict and proper meaning, namely, as signifying his dying with an *intention* to save them. This, however, I am well aware, is not the only meaning the expressions will bear, nor is it the meaning in which they must be taken, when, instead of "man," or "sinners," we say "all men," or "sinners in general." For all men, for sinners in general, the Saviour died, but not with the intention that they should all be saved. He died in their *nature*, he died in their *stead* ;\* he died doing honour to the law which they had violated, making reparation to the justice which they had provoked, bearing the curse to which they were subjected, suffering the death to which they were doomed. In other words, he died, removing every legal obstruction that lay in the way of their obtaining life, rendering it consistent with the holiness and justice of the Most High, with the security of his government, with the claims of his law, to justify and save them, provided they should believe. What is

\* "On the one hand, he did not so die, *instead* of any, as that they shall be saved without repentance and faith ; and, on the other hand, he so died *instead* of all men, as that all men may be saved on their faith and repentance."—*Dr Payne*.



more, he died with a purpose to bring near his salvation to all, to publish the tidings of great joy to kindreds, and nations, and people, and tongues, praying them in the bowels of mercy to be reconciled to God, setting before them life and death, the blessing and the curse, although not determining to vouchsafe them the grace, as he was not bound to vouchsafe it, which might induce them to choose life rather than death. In this way, I conceive, the blessed Jesus died for all. Nay, in this way, I conceive, he had covenanted to die for all, for what he did in the fulness of time was only the development of what he had purposed and engaged to do before the world was.

3. At the same time, for his own people who had been given to him, and chosen *in* him, he died in a sense somewhat different—died, as we have so often said, with a *design* to save them, and to bring them to glory—died with a *special love* to them, a *personal love*, being their head, their husband, their shepherd, their Saviour, and regarding them with the feelings corresponding to these relations. In this, as I understand the matter, consisted the *whole* difference between his dying for them and dying for others—this *secret* intention, this *personal* regard, known only to himself and to his Father in heaven. Keep this out of view, and he died equally for all, equally in the room of all. His death made equal atonement or satisfaction for all, that is, vindicated the divine government in showing mercy to one, just as much as in showing mercy to another ; or, in other words, laid an ample ground for pardoning the whole race, in case it had pleased the Most High to bestow pardon on so extensive a scale.

4. To some, perhaps, this may appear rather startling, but not certainly to those who have duly considered the subject—not to any who can justly be said to understand what they mean when they use the phrase “satisfaction for sin.” None of my readers, I trust, will stand up for what is called the *solutio ejusdem*, or *pecuniary* atonement ; that is, conceiving the atonement to be an exact equivalent for the sins to be expiated, involving an amount of suffering neither greater nor less than what the sinner himself should have undergone, had he been made answerable in his own person. This is a view of atonement for which some have contended, in consequence, we may presume, of not well distinguishing between what is literal and what is figurative. In not a few places, as we have already seen, the death of Christ is called a *ransom* and a *price*. He is said to have given himself a “ransom for many”—a “ransom for all.” He is said to have “purchased the church with his own blood,” to have “bought his people with a price,” to have “redeemed them not with corruptible things such as silver and gold, but with his own precious blood, as of a lamb without blemish and without spot.” Take this language literally, and you are led to the idea of a commercial satisfaction, a *quid pro quo*, stripe being rendered for stripe, wound for wound, and the measure of suffering exactly corresponding to the measure of demerit. Such a view of the subject, however, is for many reasons quite untenable, and I am not aware that there is now any individual of any note by whom it is avowed. The objections to it, advanced by Mr Fuller, Dr Wardlaw, and others, may with all safety be pronounced unanswerable.

There is an essential difference between a debt and a sin. A sin is a debt, not literally, but metaphorically. A debt may be transferred from the debtor to a surety—a sin cannot be transferred except in its punishment, nor is even the punishment inflicted on the innocent surety, punishment in the strictest sense. —A debt being paid, whether by the surety, or by the debtor himself, the release of the debtor follows of course,—he is entitled to demand it as a matter of justice,—he would scorn to accept of it; nor indeed could he be asked to accept of it as a matter of grace. A sin, however, being atoned for, the criminality of it remains,—the sinner has all his original demerit, which in one sense he can never cease to have, inasmuch as it can never cease to be a fact that he has been a sinner; and although in making the atonement there may have been a special purpose to apply the benefit of it to him, yet it is only grace—grace reigning through righteousness, that delivers him from condemnation, and bestows on him the gift of eternal life.

Further, it is common with all parties in this discussion to admit the universal sufficiency of the atonement. How much soever the *efficiency* of it be limited, all are ready to allow that there are no limits, and can be none, to its *sufficiency*. It was indeed the human nature only of the Saviour that suffered, or could suffer—his human nature only that died, or could die. His human nature, however, never existed except in the divine nature, and the consequence is, that whatever he did, or whatever he suffered, is regarded as the doing or suffering of a divine person. The life which he laid down was the *life of God*; the blood which he

shed was the *blood of God*. "Feed the Church of God which he has purchased with his own blood." "Hereby perceive we the love of God in that he laid down his life for us." On this ground no believer in the Saviour's supreme deity can question for a moment the sufficiency of his atonement, or can hesitate to admit, that it needed not to have been different from what it was, although the purpose had been to save the whole world, or a multitude of worlds. Yet, who does not see the absurdity of such language, if the idea of a debtor and creditor transaction be strictly adhered to? If the Saviour only undertook for a certain number of individuals, and discharged exactly what they owed, how could his undertaking be sufficient for any except these individuals? It was a limited amount of suffering that was demanded, and that limited amount being endured, where was the overplus? It is manifest there was none, and could be none. Dr Wardlaw goes so far as to say, that upon this supposition, the salvation of any, except the elect, would be a "natural impossibility." Of this mode of speaking I do not altogether approve, because what hinders the salvation of all sinners, whether devils or men, without any satisfaction, is not a natural but a moral obstruction, not the want of *power*, strictly speaking, in Omnipotence, but the want of *will* in Him who is omnipotent to deny himself, that is to do what would be unworthy of Him, as the Holy One, and the Governor of the universe. Grant, however, that there is no salvation for sinners, except on the ground of a satisfaction, define that satisfaction to be an *exact equivalent*, a *solutio ejusdem*, and I do not see that the language of Dr W. can be called too strong.

Lastly, it is of importance to consider in what character the great God demands the atonement, or in what character he has received it at the hand of our Surety. Not in the character of an injured Sovereign, or of an insulted and dishonoured parent—in either of these cases the offence would have been personal, and might have been passed by, had he been so disposed, without any satisfaction—but in the character of a public Ruler, the righteous Judge and Governor of the world. A judge in his private capacity may do as he pleases, may forego his rights or assert them as he sees meet, it is entirely his own concern, but in his public capacity he is not left at liberty to use the same discretion. He must maintain the law, he must see that there be no relaxation of justice, and that every transgression and disobedience receive a just recompense of reward. There is, therefore, a broad distinction between public and distributive justice—that justice which deals with a man according to his personal character, his good or his ill desert, and that which looks to the great ends of government, and the preservation of good order throughout the community. It is justice in the latter sense which demands and has received the atonement. It was justice in the latter sense, which our divine Lord appeased when he suffered for sins, the just for the unjust. But justice in this sense has no respect to the numbers, or to the individual cases, of those who have transgressed. It has respect only to the law, and whatever satisfies the law so as to leave room for extending mercy to one, must, in the nature of things, satisfy it so as to have room for extending mercy to all. The blessed Jesus, therefore, in loving his own, and giving himself for his

own, with the gracious purpose of removing from them the curse, and opening to them the fountain of life, did at the same time and by the same action, all that the law required to be done, all that justice required to be done, in case it had been the good pleasure of the Most High to save, not a portion of our race, but the whole. Nothing else had been necessary to vindicate the divine character, nothing else to secure the great ends of the divine administration, although the purpose of salvation had been in the strictest sense universal. Accordingly, it is proclaimed that God is in Christ, reconciling the world unto himself, and that he is just in justifying the ungodly who believe.

That I may not appear to make these statements on my own authority alone, I take leave to refer again to an author, to whom I have already referred oftener than once, the late Mr Fuller. To most of my readers it must be known, that he has written largely on the points under discussion, and that few, if any, have written on them so well. I would not indeed have it understood that I give an unqualified assent to every thing he says. Of some things, as may by and by appear, I rather disapprove. It is pretty obvious that he had great difficulty in making up his own mind with regard to more than one of the topics of which he treats, that his views were modified from time to time, a proof that he did not always hold them very firmly ; and I am not even sure but some of his statements might be so placed in reference to others, as to make out a case of something like incoherence, if not of contradiction. Take him all in all, however, there are few better guides in any question, whether of doctrinal or of



practical theology. Occasionally, perhaps, you may meet with a mind as acute as his, perhaps occasionally with one as profound; but very rarely will you find the two qualities so eminently united, and still more rarely both combined with so sincere, so devoted, I might almost say, so holy a love of truth. The following passage is selected, partly because it throws light on the foregoing statements, but chiefly because it tends to confirm the great truth I wish to establish, namely, that the atonement, while special in its design, was general in its nature; that while intended to save some it was applicable to all, and, in point of fact, was in some sense an atonement for all, so satisfying justice, so fulfilling the law, that in consistency with the divine perfections, to the advancement of the divine glory, the gospel is freely published to all, offering to sinners, without exception, pardon and life. The opinion, indeed, of Mr F., is well known to have been that the atonement is general in its nature, and limited in its application. His reasoning, however, as my readers will perceive, is fully as much in favour of the other statement.

“Justice assumes three denominations, commutative, distributive, and public. *Commutative* justice respects property only. It consists in an equal exchange of benefits, or in restoring to every man his own. *Distributive* justice respects the moral character of men; it regards them as accountable beings, whether obedient or disobedient; it consists in ascertaining their virtue or sin; and in bestowing rewards or inflicting punishments. *Public* justice respects what is right, as to the character of God, and the good of the universe,

“ In this sense justice comprises all moral goodness, and properly means the righteousness or rectitude of God, by which all his actions are guided with a supreme regard to the greatest good. Justice considered in this view, forbids that any thing should take place in the great plan of God, which would tarnish his glory, or subvert the authority of his law.

“ In what sense then did Christ, by his substitutionary suffering, render satisfaction to the divine justice ?

“ 1. Did he satisfy *commutative* justice ? Commutative justice had no concern in his sufferings ; men had taken no property from God, and consequently were under no obligation to restore any. But, it will be said, do not the Scriptures represent Christ as giving himself a ransom, and as having bought us with a price ? They do, they also represent men while under the influence of sin, as prisoners, slaves, captives. These expressions are all figurative, borrowed from things sensible, to represent those which are spiritual, and therefore cannot be explained as if literally true. If we have any consistent meaning in the use of such terms, it must be this—that in consequence of what Christ has done we are delivered from sin, in as great a consistency with justice as a debtor is delivered from his obligation, or the demands of law, when the debt is paid ; that is, God extends pardon in such a way through Christ, that he does not injure the authority of his law, but supports it as effectually as if he inflicted punishment.

“ 2. Did Christ satisfy *distributive* justice ? Certainly not ; distributive justice respects personal character only. It condemns men because they are sinners,

and rewards them because they are righteous ; their good or ill desert is the only ground on which moral justice respects them. But good and ill desert are personal ; they imply consciousness of praise or blame, and cannot be transferred or altered so as to render the subjects of them more or less worthy. What Christ did, therefore, did not take ill desert from men ; nor did it place them in such a situation that God would act unjustly to punish them according to their deeds. If a man has sinned, it will always remain a truth that he has sinned, and that according to distributive justice he deserves punishment.

“ 3. Did Christ satisfy *public* justice ? Undoubtedly he did. His sufferings rendered it fit and right, with respect to God’s character and the good of the universe, to forgive sin. The atonement made by Christ represented the law, the nature of sin, and the displeasure of God against it, in such a light that no injury could accrue to the moral system—no imputation could lie against the righteousness of the great Legislator, though he should forgive the sinner, and instal him in eternal felicity. Perfect justice is, therefore, done to the universe, though all transgressors be not punished according to their personal demerit. The death of Christ is to be considered as a great and public transaction respecting God and the whole system of rational beings. Public justice requires that neither any of these be injured, nor the character and government of the great Legislator disrespected by the pardon of any. In these respects public justice is perfectly satisfied by the death of Christ.—Rom. iii. 21, 25, 26 ; x. 4 ; 1 John i. 9 ; Isa. xlv. 21.

“ It will appear from hence that any scheme of salvation which represents Christ as suffering on the ground of distributive justice, is quite erroneous ; for if justice could demand his sufferings, he was treated according to his own personal character ; and, of consequence, his sufferings had no more merit than those of a transgressor. If these were just *in the same sense* as the sufferings of the sinner would be just, then he endured no more than he ought to endure. His death, therefore, on this plan, made no atonement for sin. Besides, to represent Christ’s sufferings to be the same as those of his people, is to destroy all grace in salvation ; for if, in him, they have endured all to which they were exposed, from what are they delivered, and in what respect are they forgiven ?

“ Further, if the sufferings of Christ had respect to public justice only, as the above statement supposes, then nothing can with certainty be inferred from thence as to the number that shall be finally saved. The salvation of the elect is secured, and their condemnation rendered impossible by other considerations ; but if the Scriptures had given us no farther light on this subject than what we derive from the sufferings of Christ, whether we consider them for a part or for all mankind, we should have been wholly in the dark as to the final issue of those sufferings. As their nature and design were to render the pardon of sin consistent, it appears that the atonement is as *sufficient* for the salvation of millions of worlds as of an individual sinner ; for whatever would render one act of pardon of sin consistent, simply as the exercise of mercy, would render another consistent, and so on *ad infinitum*. The

number of instances in which atonement will be applied, and pardon granted, through that medium, will depend wholly on *the sovereign purpose and determination of God.*"\*

After transcribing this passage from Mr F., I have some reason to suspect that it is not his. It stands not in any of his regular treatises, but in the miscellaneous department of his *Collective Works*, edited by his son, the Rev. W. G. Fuller ; and, from what I have seen elsewhere, I am led to believe that it was originally written, not by him, but by *Dr Maxey*, an American minister, president of the College of Rhode Island. The conjecture may be hazarded that Mr F., being pleased with the passage, thought proper to transcribe it, and that the editor of his *Complete Works*, finding it among his papers, in his own hand-writing, was induced, naturally enough, to give it to the world as his production. My first thought was to expunge it, and to substitute for it some other and shorter passage ; but, after considering the matter, I think it as well to allow it to stand, partly because it were not easy to select from the same author, any other passage equally explicit, but chiefly because, whether originally written by Mr F. or not, the sentiments are his, and I know not where to find the same sentiments so briefly and forcibly expressed. I take leave, however, to subjoin the following remarks, not exactly in the hope of throwing any additional light on the subject, which, perhaps, it scarcely requires, but rather with a view to guard against misconception.

\* *Complete Works*, p. 999.

1. The sufferings of the Saviour could not proceed from any vindictive feeling on the part of the Most High—any feeling analogous to personal resentment in the breast of an injured man. Had the great God, in demanding the atonement, been actuated by such a feeling, he could not have admitted the interposition of a substitute. Personal resentment can be appeased by no suffering but that of the transgressor himself. Were an interchange effected, by whatsoever process, between the party offending and another party, the object sought by such a feeling would be totally defeated. Of course, whatever might be the motive that prompted the Most High to lay on his own Son “the iniquity of us all,” it could not be the desire of taking vengeance, by rendering to each of us the recompense of his deeds.

2. The substitution of the Saviour in our room must have been not a seeming but a real substitution. He must have sustained such a relation to us that he could truly, and in the proper sense of the words, bear our sins. He is set forth as a propitiation through faith in his blood, that the *righteousness* of God may be declared in the forgiveness of sins—that God may be *just*, and at the same time the justifier of those who believe. This design, however, his sufferings never could have answered, had they not been inflicted legally, not conventionally—not upon a certain understanding, but upon the strictest grounds of law. The second Adam was as truly, and in as proper a sense, the head of those who derive from his obedience justification of life, as the first Adam was of those who, by his disobedience, are brought into condemnation.

3. The object contemplated by the death of Christ



was not merely the opening up of the channels of mercy, and making way for the divine benevolence to display itself in the salvation of man. That might be one object, but not the only one. Had it been the only, or even the chief object, it might have been said, as *Samuel Rutherford* remarks, that Christ died *for God* rather than for sinners—*pro Deo esse mortuum, non pro miseris peccatoribus*.<sup>\*</sup> The language of the Scriptures, however, their uniform language is, that he suffered *for us*, the just for the unjust; that he bore our sins in his own body on the tree, bore our griefs, and carried our sorrows; was wounded for our transgressions, and bruised for our iniquities.

4. In whatever way the transference of our sins to Christ might affect him, it was not by communicating to him any portion of our sinfulness. Although made sin for us, he knew no sin; although suffering for the unjust, he was the Holy and Just One. He offered himself without spot to God—he redeemed us by his precious blood, as that of a lamb without blemish and without spot. No man could have taken his life from him; he had power to lay it down, and power to take it again, which he could not possibly have had, had he been in any sense a sinner. The life of a sinner is forfeited, and not at his own disposal. Indeed, it was his innocence, joined to the divinity of his nature, and the willingness with which he died, that constituted the infinite value of his sacrifice, rendering it a sacrifice of a sweet smelling savour.

5. Christ has died for us in the same way as one

<sup>\*</sup> *Examen Arminianismi*, cap. ix. p. 375.

man might die for another. "Scarcely for a righteous man will one die, though peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that while we were yet sinners Christ died for us." Were one man dying for another, you would never imagine that the substitute became the criminal, or that the demerit of the criminal became his demerit, or that it was avenged by his death. Such a process would, in the nature of things, be utterly impracticable, and the thought of it would never so much as enter into your mind. Nor would it make any difference to the substitute that the criminal had been more or less flagitious—that the delinquencies by which his life had been forfeited had been many or few, comparatively trivial, or comparatively atrocious. All that the law could demand of him, all that the good of society, the end contemplated by the law, could demand of him, would be that he should die, and the death of the substitute in his room would fully answer the purposes of justice upon any supposition. The reason is, were one man dying for another, he would die to satisfy, not distributive, but public justice—not the justice which avenges crime, and renders to each act of delinquency its full measure of reward, but the justice which protects the interests of the community, and secures the great ends of government, by teaching men to stand in awe of crime, and to pay a just reverence to the law.

6. It may not be improper to close these desultory remarks by noticing, in a word, an objection which is urged against this view of the Saviour's death. It is said that, if he died only to satisfy public justice, his death could not have accomplished what is ascribed to

it—it could not have put away sin, nor could it, by purging our consciences from the sense of guilt, give us confidence towards God. To me this objection seems not founded in truth. It is not at all clear that what it affirms consists with fact. The death of Christ must have put away sin—whether the word mean sin-offering, or, as I rather think, the penalty due to sin—if it have magnified and made honourable the law; and the faith of it must have power to give us confidence toward God, if, on the ground of it, God be just, and at the same time the justifier of him who believes. The question, then, comes simply to be, does this view of the death of Christ afford us such a view of the character of God? Does it represent him as at once a just God and a Saviour; forgiving iniquity, and transgression, and sin, yet by no means clearing the guilty; making him, who knew no sin, sin for us, that we might be made the righteousness of God in him? I conceive this question must be answered in the affirmative, and if so, what more is necessary to purge the conscience at first from dead works, or to purge it afterwards so often as it is defiled, than a lively apprehension of the Saviour's death as the expedient of infinite wisdom and holiness, and loving kindness, for bringing mercy and truth to meet together, righteousness and peace to embrace each other?

Grant, now, that this reasoning is sound, and the doctrine I would establish follows of course. The atonement, while limited in its design, was general in its nature, having a certain reference and a certain applicability to every human being. Although the Saviour, in his death, had not the same love to all, nor the same

purpose to save all, it may yet be affirmed with truth that he made the same satisfaction for all. It was public justice only that demanded his death, and what satisfied public justice in one case, necessarily satisfied it in every case. If satisfied for one, it must have been satisfied for all ; if not satisfied for all, it could not be properly satisfied for any. It is satisfied, however, and amply satisfied, as the Scriptures every where declare, and so far as this goes, so far as the vindication of the Divine character and the Divine government in showing mercy are concerned, there are no limits to mercy, no limits to salvation, except those which the Holy One has prescribed to himself in his eternal counsel.

Nor let it be thought that this militates in any degree against the particular reference of the Saviour's death, or goes to invalidate what has been said above of the special relations which in dying he bore to his people. His own secret purpose without all doubt, and the will of his Father which he had engaged to fulfil, made a mighty difference in the design of his death, as it regarded some, and as it regarded others ; yet neither of these causes, nor both of them together, made the smallest difference as to the satisfaction of justice, or as to the laying of a basis on which salvation might be brought near to all. Our great High Priest, in making reconciliation, bore upon his heart the children who had been given him ;—he loved them, and gave himself for them, regarding them as the portion who should be divided to him, the seed whom he should see prolonging their days, yet at the same time his purpose was to open the door of mercy, as it is actually opened to all, and he so declared the righteousness of God, so mag-

nified and made honourable the law, that every obstacle to salvation is removed, except what exists in sinners themselves ; and the Judge of all is just in justifying the ungodly who believe.

### SECTION III.

#### *Ground of the Gospel Call.*

After what has been said, the call of the gospel can occasion us little trouble. If the view I have given of the atonement be admitted, the difficulty, in a great measure, disappears. It has, indeed, been pronounced, as all must be aware, an insurmountable difficulty—such a difficulty as it is little less than madness to attempt grappling with. It has been affirmed that if there be such a thing as election in the order of the Divine decrees going before the atonement, that if the blessed Jesus died for his own people in any peculiar sense, that if he gave himself for them with an absolute design to redeem them from iniquity and to bring them to glory—it has been gravely and confidently affirmed that, if this be so, the call of the gospel is a mockery and a lie. The hard things—I might say the shocking things—which have been uttered on the subject, it were not agreeable to repeat. It is a case in which even wise and moderate men have taken considerable liberties, and in which, as was to have been expected, men of another description, men not wise and not moderate, have kept within no bounds, seeming to be of opinion that the strongest things they could say were only too weak, and the most offensive things only too lenient.

For my part, however, I care not much for the “windy storm and tempest.” I will not wish for the “wings of a dove,” or any other locomotive aid, to escape from its violence. The position I have taken is one which I can maintain, and will maintain in spite of it. I hold that election, in the order of the Divine decrees, does go before the atonement, as I have shown at some length already, and may yet show at greater length before I have done. I hold that the blessed Jesus stood as the Surety of his people, bearing their griefs, and carrying their sorrows, loving them personally, and redeeming them from the curse of the law, by being made a curse for them ; but at the same time I hold, that although he did not love the rest of mankind in the same way, nor in the same way purpose to save them, he yet did all that was necessary to satisfy justice, all that was necessary to fulfil the law on their account, and consequently to remove every obstacle between them and salvation, except such as might exist in their own breasts. In other words, he rendered it consistent with the character of the Most High, with the ends of his moral administration, with the good of the universe over which he bears sway, to open the door of mercy to the whole human race, and to justify and save the whole human race, provided the last step had been agreeable to the good pleasure of his will. Farther, I hold, that he could not die satisfying justice for his own people, without at the same time satisfying it, in the sense I have mentioned, for all others ; inasmuch as it was the public justice of God he satisfied, that justice which, when satisfied, leaves the sinner still in his sins, allowing pardon to come as a free gift, and



grace to reign through righteousness unto eternal life. In a word, I hold, what seems to be conceivable enough, and not opposed to any thing in the Scriptures, that to the mind of the Saviour in making atonement, both objects were present. I mean, both the final salvation of his own people, which may be regarded as the first and most important object, and also the opening a way of salvation to all others,—a way into which many of them should in future ages be urged and entreated to enter, and into which all of them, who should be so urged and entreated, might enter if they would. And if in connexion with this there was no purpose to bestow, or a purpose not to bestow, the grace which alone could induce them to enter, what shall we say? What can we say but that it is one of those “secret things” which belong not to us, and the equity of which it were presumption in us to call in question?

“Even so thou Father hast ordained  
Thy high decree to stand,  
Nor men nor angels may presume  
The reason to demand.”

About the call of the gospel, it would therefore appear there is not much room for discussion. It is not a matter of such extreme intricacy or extreme perplexity as many seem to imagine. With the views I entertain, I feel myself under no restraint; I can say with all freedom, and I do say to every sinner, “Believe in the Lord Jesus Christ, and thou shalt be saved.” I can invite all who thirst to come to the waters, assuring them that coming, they shall not find the fountain dry. I can tell the maimed, the halt, the blind, the promiscuous multitude by the highways and hedges, that they

are bidden to the marriage-supper of the Great King, and, by way of solicitation, I can add, that the table is prepared, that the oxen and the fatlings are killed, and that all things are ready. If the doctrine I hold left me not at liberty to use such terms, if it warranted me not to proclaim that the blessings of salvation are free to all, free as the light or the air of heaven, and that every man of every character may come and partake of them, if he only will—if any doctrine I hold were found, on examination, to embarrass me, less or more, in making such an exhibition of the grace of God—I hesitate not to say I would relinquish that doctrine, I would re-examine it and correct it—I would bring it more into accordance with the Holy Scriptures—and if I found much difficulty in the process, if I found the necessity imposed on me of resorting to metaphysical refinements, or of making gratuitous assertions, that is, leaping over gaps where I perceived no sure footing—if I found myself so circumstanced, I would instantly pause, I would say, “this which I hold cannot be right, let me abandon it and embrace the truth.” I find no need, however, for any such recantation, or modifying of opinions. In publishing the tidings of great joy, I am as unembarrassed as I could desire. Christ is “set forth as a propitiation through faith in his blood, that the righteousness of God may be declared in the remission of sins.” Christ is lifted up, “as Moses lifted the serpent in the wilderness, that whosoever believeth in him may not perish, but have eternal life.” “God is in Christ reconciling the world unto himself, not imputing to them their trespasses.” These things I can proclaim with all freedom, and what can any man do more?

I have said, as the reader will observe, God *is* in Christ, not *was*. The reason is, *was* is a mistranslation, and, like every other mistranslation, it tends in some degree to obscure the meaning. The penmen of the New Testament, although they wrote in Greek, were not Greeks but Hebrews, and the consequence is, that, while they employ Greek words, they are ever apt to retain their native idiom. The Hebrew language, as all acquainted with it are aware, has but few tenses. As to a present tense it has none, and in all cases where a continued action is spoken of—an action which, though begun some time ago, is still continuing and destined to continue—in all such cases, the past is used instead of the present. Of this our translators are not unaware, and, in general, they follow it as a rule. Thus, for example; “Being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we *stand*,” &c. In the original, it is wherein we *have stood*, *εστηκαμεν*. The action, however, is a continued one, and our translators have very properly rendered it in the present, wherein we *stand*.\* Again, “Every high priest taken from among men *standeth* daily offering,” &c. In the original, it is *hath stood* *εστηκε*, but for the same reason, and with the same propriety as in the former case, our translators have rendered this also in the present *standeth*, daily offering, &c. Now, in like manner, in the passage on which I am commenting, the action is a continued one; and although the original certainly is, *was in Christ*, *ην εν Χριστω*, yet it ought to

\* Another example occurs in the same verse, “We *have* access by faith;” the Greek is we *have had* *εσχηκαμεν*.

have been rendered, and, had our translators adhered to their own rule, it would have been rendered, God *is* in Christ reconciling the world unto himself.

I shall be forgiven for this brief digression, the object of which is to remove a slight obscurity from a passage of the greatest importance in the present discussion. I have said that, with the views I entertain of the atonement, and which with some borrowed help I have endeavoured to explain, I have the utmost freedom in publishing the gospel in the terms of this passage, and greater freedom I cannot conceive that any man needs or can desire. God is in Christ reconciling the world to himself, not imputing to them their trespasses, because he has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." That Christ was made sin for all in the same sense, it is not necessary to admit. If a purpose to save some, and not all, made a difference—if a personal love to some, and not to all, made a difference—then there unquestionably was a difference, and one of the greatest magnitude ; yet, at the same time, no person who assents to the preceding statements can refuse to admit that he was made sin for all some way ; so made sin for all as to satisfy justice for all, to fulfil the law for all, rendering it consistent with the character of the Most High to set him forth to all as a propitiation, and to urge and entreat all, in the bowels of mercy, to look to him and be saved.

His being so made sin for all, and so satisfying justice for all, is the ground, if I mistake not, of that "power over all flesh" of which he speaks in his intercessory prayer. "Father," he said, lifting up his eyes

to heaven, "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee, as thou hast given him *power over all flesh* that he should give eternal life to as many as thou hast given him." What are we to understand by this "power over all flesh" (ἐξουσίαν πασης σαρκος?) *Beza* renders it "authority,"—in which he avowedly differs from the *Vulgate* and *Erasmus*. Our translators, however, deserting *Beza*, their ordinary guide, choose, in this instance, to follow the *Vulgate*, and to say "power over all flesh." Our translators are right; it is power, rather than authority. Authority might mean the kingly office of the Saviour in general, but this is something different from his kingly office. Perhaps the one includes the other, but they are not identical. Calvin, with his usual shrewdness, draws the line of distinction between them. Calvin remarks that the reprobates also are subject to Christ's authority, the reprobates whom he will break in pieces with the rod of his strength; but this "power over all flesh" is of a different nature, and bestowed for a different end. What is it but the title the Saviour has obtained by his mediation, the foundation he has laid by his death on the cross for bringing near salvation to all, and urging it on their acceptance, proclaiming in their hearing that stupendous truth which it is the great design of the New Testament to reveal, that "God is in Christ reconciling the world to himself." It is worthy of remark that the object of this "power" so obtained, and so exercised, is not the *saving* of "all flesh"—that is not avowed as the ultimate design, but the saving of those whom the Father had "given him"—those for whose sake he had sanctified himself that they also

might be sanctified through the truth, those for whom he had died, in the strict and proper sense of the expression, intending to bless them with all spiritual blessings.

It is not away from my purpose to remark, that the sentiments I am now advancing are not new in the church to which I belong. The following passage in the *Display of the Secession Testimony*—a work emitted by one section of that church far back in the last century—shows rather a striking coincidence with the foregoing statements:—

“The atonement and righteousness of Christ are in themselves of a justice satisfying and law magnifying nature; containing the utmost of what law and justice can require, for repairing the whole breach of the covenant of works, and fulfilling the same, in order to the justification and salvation of mankind—sinners as such, who are warranted to betake themselves thereto by faith.

“Thus, though our Lord came to redeem only a part of mankind, he did not come to fulfil only a part of the law, or to bear only a part of its curse; and there can be no distinguishing of this matter into parts. Nothing less could have been sufficient for the redemption of any one of them, than a repairing the whole breach of the covenant of works, and a fulfilling the same; nothing less than a fulfilling the whole commands of the law, and a bearing its whole curse—all which he has done. And nothing more could be requisite, in the nature of the thing, for the redemption of all sinners who are under the broken covenant. Though our Lord had come to bring about an effectual



redemption and salvation of all mankind, law and justice would have required no other, no further atonement and righteousness, than what he has actually wrought out; being such as contains the utmost of what they can require for that end." (Vol. ii. pp. 153, 154.

It must, indeed, be acknowledged, that there are other statements in the same work, and not a few of them, with which this passage seems not very reconcilable. "Our Lord Jesus Christ hath redeemed none others by his death but the elect only—for their sins only he made satisfaction to divine justice—for them only he fulfilled all righteousness." "There is but one special redemption by the death of Christ, for all the objects thereof, as he died *in one and the same respect* for all those for whom he *in any respect* died—he died out of the *greatest special love* for all in whose room he laid down his life with an intention of having them all effectually redeemed and saved unto the glory of free grace." (*Ibid.* p. 139.) To me, I confess, it does not appear how these, and similar statements, can be brought into harmony with the doctrine of the foregoing passage; yet that passage, which is elaborately written, may be regarded as the deliberate judgment of the *Compilers*, by which all other statements in the work should be tried and rectified.

It is proper to add, and I have pleasure in adding, that in the same work there are other circumstances mentioned not to be overlooked when the ground of the gospel call is the subject of discussion. The blessed Jesus is "our kinsman Redeemer"—he is the "Mediator between God and *men*"—he has taken part of

“flesh and blood,” our common nature—he is the “Word made flesh,” “God manifest in the flesh”—from the beginning he was announced as the “Woman’s seed,” and the title he usually took to himself during his sojourn on earth—was the “Son of Man.” All this indicates a certain relation, not to a portion of our race but to the whole, not to elect men only, or believing men only, but to men in general; and taken in connexion with what has been said about the nature of the satisfaction to Divine justice, it seems to lay a basis sufficiently broad and clear for the universality of the gospel offer.

It may be expected, perhaps, that, adverting to the sentiments of the early Seceders, I should advert also to those of another class of Scottish Theologians, of a yet remoter period, and not less celebrated, who are known to have entertained peculiar views on the interesting topic I am now considering. I refer to that worthy body of divines, usually designated the *Marrow Men*, who in the earlier part of the eighteenth century, were by far the most useful and popular ministers in this part of the kingdom. Their doctrine with regard to the gospel call was that God had made a “deed of gift to mankind—sinners as such,” formally conveying Christ to them, formally offering him as a Saviour, and authorizing and commanding them to believe that he was theirs.

The Scripture authorities, to which this class of theologians were accustomed to appeal, were such as the following:—“To us a child is born, to us a son is *given*.” “God so loved the world that he *gave* his only begotten son, that whosoever believeth in him should

not perish." "My Father *giveth* you the true bread from heaven." "As by the offence of one judgment came upon all men to condemnation, so by the righteousness of one, the *free gift* came upon all men to justification of life." "This is the record that God has *given* to us eternal life, and this life is in his son, he that hath the son hath life, and he that hath not the Son of God hath not life."

These passages, it is manifest, do not all relate to the same subject. Some of them relate to the mission of Christ into the world, the fruit of sovereign love. Others relate to the communication of saving-blessings to sinners, on the ground of what Christ has done, and, strictly speaking, it is with the latter only we have at present to do. They indicate clearly enough that the communication of such blessings is universal, in other words, that there is no class of sinners to whom they are not brought near, but where is there any evidence of a "deed of gift" distinct from the gospel call? Either the "deed of gift" must be the gospel call itself, or it must be the atonement on which that call is founded. I see no need for any intermediate transaction, nor any proof of its existence. If, however, there be such an intermediate transaction, it must spring out of the atonement, and be commensurate with it. God must give the "life" to men, as indeed he avows that he does give it, because the "life is in his Son." It is generally understood that the *Marrow* Divines considered the "deed of gift" to be in a great measure irrespective of the atonement, for, while they held the atonement to be limited, they at the same time held, and zealously contended, that the "deed of gift" was uni-

versal. If there was any inconsistency in the case, it must remain with themselves. We are not called to vindicate them farther than the truth will warrant. It will be acknowledged, however, that they were wise and able, as well as good men. The system of theology which they held and taught, must have appeared to them a rational system; and of what was rational they were well qualified to judge. Doubtless, their sentiments coincided, or nearly coincided with those which we have ascribed to the early Seceders; or rather, which it appears from incontrovertible documents the early Seceders entertained. Doubtless, while they regarded the atonement as designed for the people of Christ, and sure to issue in their salvation, they regarded it at the same time as so sufficient for all, and so satisfactory for all, as to lay a foundation for the universal "deed of gift," which again served as a universal warrant for faith.

It matters but little to us what have been the sentiments of any class of men who have lived before us, whether belonging to our own church or to any other, but that the *warrant of faith is universal*, is allowed on all hands—is contended for on all hands—and if so, whatever be the precise view we take of it, or whatever the terms we employ in speaking of it, we must be prepared to admit that there is *some kind of provision in the Saviour's death* corresponding with it in extent. This is, in few words, the account of the matter I have given, and I flatter myself it recommends itself by its own evidence. It certainly keeps clear of some troublesome objections, which seem to bear hard against the modes of speaking commonly adopted. It leaves no

room for charging the Great God with insincerity in the administration of the gospel, for representing him as requiring men to believe what is not true, or as inviting them to a feast which never has been prepared. Against the doctrine of what is called particular redemption, taken in connexion with the exhortations of the gospel, such objections have often been urged, perhaps, in some cases, not without an appearance of reason, but they affect not me. If I am smitten with such weapons, "the smiting shall not break my head." Amidst a shower of such darts, I feel myself invulnerable.

—"Totus, teres, atque rotundus."

To avoid such objections, which they have found themselves unable to answer, our brethren to whom the present discussion has a reference, have—not indeed invented—the invention is much older—but they have had recourse to, the scheme of inverting the order of the divine decrees, placing election after the atonement, and making Christ die for sinners, before he had loved them. Of this scheme something has been said already, and something I intend shall yet be said. At present I would only remark that it seems to me unnecessary. Why run when there is no danger? Why make shifts, and desperate shifts, to escape from difficulties, when the difficulties are only imaginary? Why say to my soul, "Flee to your mountain," when I am safe enough on the open plain?

After all, I am well aware there is something else to be said ere this subject can with propriety be dismissed. More points than one would require to be considered ;

some of them points of great importance. We have not yet ascertained with much exactness what we are to understand by the call of the gospel ; and there is room to suspect, or rather it is but too manifest, that among those who dispute about it, some attach to it one meaning, some another. Not a few seem to imagine that the gospel which reveals Christ to all as a Saviour, proclaims that he has died for all, and that every man who hears the gospel is required to believe that he died for him. In other words, they conceive that the faith which justifies and saves a man is nothing but the belief that Christ died for the race without exception, and consequently for him as a matter of course. I deny, however, that this is the faith of the gospel. The faith of the gospel must be the faith of something which the gospel reveals, but I should like to know where the gospel reveals to any man in particular that Christ died for him. Most certainly the gospel nowhere reveals any such thing. Whoever believes such a thing, believes what is false, and whoever calls upon others to believe it, calls upon them to believe a lie ; for a simple falsehood, taken up and inculcated as a truth, is converted into a lie. " Christ is offered to the sinner," says one of the class I refer to, one who undertakes to establish the proposition, that it is " the duty of every one who hears the gospel to believe that Christ died for him."—" Christ is offered to the sinner as the ' author of salvation,' that is, as one that has made atonement for the sins of that sinner."\* There is a practice, called in the expressive language of Scripture, " handling the

\* Jenkyn on the Extent of the Atonement, p. 340.



word of God deceitfully;" and this I conceive is an example of it. The Apostle says of Christ, that "being made perfect, he became the author of eternal salvation to *all them that obey him.*" The words *all them that obey him*, the writer I refer to thinks proper to suppress, because they would not have served his purpose, because, so far from serving, they would have effectually defeated it, and, in place of them, he substitutes the words "one that has made atonement." The Apostle says, that those who *obey* the Saviour, that is, who betake themselves to him by faith, shall have eternal salvation, without saying whether he died for them in particular or not, leaving that entirely out of view, as a matter about which they should give themselves no concern; indeed, a matter which they cannot possibly know, inasmuch as it is not revealed. The writer referred to, however, contends that it *is* revealed, that it is a matter fully disclosed, that it is proclaimed to all, and to be believed by all, and that the faith of it constitutes the faith of the gospel; but in support of these assertions what does he produce? He produces not a divine but a human authority, and that human authority is himself. We look in vain among his proofs for any portion of the "words which the Holy Ghost teacheth," we find only some words of his own invention.

If we wish to ascertain what the gospel is, and what those who hear it are required to believe, it is manifest we must have recourse to the divine record. There are numerous examples of apostolical preaching in the books of the New Testament,—to them and to them alone must we make our appeal. "Go ye into all the

world," are the words of the commission, "and preach the gospel to every creature; he that believeth and is baptised, shall be saved, he that believeth not shall be damned." This points out, in decisive terms, the connexion on the one hand, between faith and salvation, on the other, between the want of faith and perdition; but as to the numbers for whom Christ died, or whether he died for many or few, for all or for some, it says not a single word. "Repent," said Peter, addressing the Jews on the day of Pentecost—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Does this bring into view the extent of the Redeemer's death? Or does it require each of the hearers to believe that he had died for him? "Repent ye, therefore, and be converted," said the same apostle on another occasion, when he and John had healed the lame man at the Temple. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Unto you first, God, having raised up his Son Jesus, has sent him to bless you, by turning away every one of you from his iniquities." May not the same questions be put here as in the former instance, and must they not be answered in the same way?

It is needless to refer to other examples, they are all of the same kind. The gospel preached to men "for the obedience of faith," declares nothing with regard to the extent of the Redeemer's death. It makes

known the will of God, not his purpose ; the duty of men, not their ultimate fate. It is not the testimony of God concerning his own decrees, but concerning the person and work of his Son. It bears witness to his Son as a suitable and all-sufficient Saviour—saving to the uttermost those who come unto God by him—raised from the dead in token of the acceptance of his propitiatory sacrifice—exalted to be a prince and a Saviour, divinely qualified, divinely authorized to give repentance to Israel, and the forgiveness of sins. It assures men that, while there is no salvation in any other, there is the amplest salvation in him, that whosoever turns to him shall find a gracious reception—that whosoever believes in him shall not perish, but have eternal life. This and this alone is the testimony of the gospel, this and this alone is the ground of faith. If any man rests his faith upon another ground, he unquestionably rests it upon a mistake ; and if such a man shall descend into the field of argument, as many such do, and shall contend that there must be atonement for all, because all and sundry are invited to believe that Christ died for them : I say, if such a man shall present himself asserting such things, he must be told—and it may be done in few words—that his conclusion does not follow, because his premises are not true.

“ Their objection is vain,” says Dr Owen, “ who affirm that God hath given Christ for all, to whom he offers Christ in the preaching of the gospel, for his offer in the preaching of the gospel is not declarative to any in particular, neither of what God hath done, nor of what he will do in reference to him, but of what

he himself ought to do, if he would be approved of God, and obtain the good things promised.”\*

“The principle on which men are called to believe the gospel,” says one who goes beyond Owen in this matter, professing himself rather a disciple of Dr Williams, “is not God’s decree of election, not that Christ has died for them, but the revealed sufficiency of the atonement for all who believe the testimony respecting it, which is unaffected by any decree of God, and which remains unalterably true, whether men believe it or not.”†

By considering the atonement as a satisfaction to public justice, and consequently as extending to mankind generally, those not included in the purpose of salvation, as well as others, we get rid, as has been stated, of the objection usually urged against the doctrine of Calvinists, that it represents the great God as acting insincerely, inviting men to a feast for whom no feast has been prepared, offering them salvation on the ground of what Christ has done, when, in point of fact, so far as they are concerned, he has done nothing—I say by the doctrine laid down above, this objection is obviated; but there is another which may still be put forward, namely, that, even according to this view, the offer of salvation has an air of dishonesty, inasmuch as it proceeds not from any purpose to bestow salvation, but rather is accompanied with a purpose not to bestow it. To this objection the answer is supplied by the distinction we have just been adverting

\* *Salus Electorum*, book iv. chap. i. p. 194.

† Orme’s *Life of Owen*, chap. iii. p. 83.

to—the distinction between God's intention and his command, or, as it is more usually expressed, between his secret and his revealed will. His revealed will is, that all men, without exception, should believe and be saved; his secret determination is, to impart saving grace, without which none can believe, not to all, but to some. How the one of these is to be reconciled with the other, is more than we can tell. The question presents itself, and we cannot answer it; but why should that perplex us? It no more concerns us to answer it, than it concerns other men. All men, whatever be their peculiar views in religion or in philosophy, are equally pressed by it, for it is nothing but the old question which has puzzled the world from the beginning, about the compatibility between the free agency of man and the fixed decrees of God. One thing is clear, that, with regard to this question, our brethren and we occupy the same ground. They are content if they find the atonement removing legal obstructions to men's salvation, and throwing the blame of the sinner's perishing entirely upon himself. Now this, I conceive, is done as effectually by the one scheme as it is done by the other. There is no denying that both schemes are burthened, equally burthened, with the difficulty, if it be a difficulty, that grace is offered, and persuasively offered, when there is no intention that grace shall be bestowed. I say, if it be a difficulty—for the word difficulty would appear to designate something which men may reasonably expect to overcome, but the subject referred to seems so transcendent, so far beyond the reach of the human faculties, that the very attempt to struggle with it savours of presumption.

The only feeling with which such parts of the divine procedure are to be contemplated is a feeling of adoring reverence, the only language in which they are to be spoken of is the language of the Saviour—"Even so, Father! for so it hath seemed good in thy sight."

The case of Pharaoh has often been referred to as throwing light on this question—that sort of light which a fact throws upon a principle. Pharaoh was commanded to let the children of Israel go, and was threatened with plagues in case he should not obey. Pharaoh did not obey, and the plagues were inflicted. It was matter of previous certainty that Pharaoh would not obey, nay, was previously announced as a matter of certainty. The Lord had determined to *harden his heart*, that is, as we understand it, to leave him to his natural bias, not imparting the grace which might soften his heart. How will our brethren explain this case? Will they say that the command addressed to Pharaoh was not sincere, or that it was not reconcileable with the holy determination to leave him to himself? Not one among them will say any such thing. The man who should presume to say such a thing, however he might attempt to varnish it, would lie open to the charge of no ordinary impiety.

The case of Pharaoh, as it respects our present argument, is by no means singular. It is exactly similar to the case of non-elected sinners under the gospel—the case of those, for instance, of whom it is said, "Go and make the heart of this people fat, and their ears heavy, and shut their eyes"—the case of those whom "it is impossible to renew again to repentance"—nay, even the case of those who have sinned "the sin unto



death," and for whom it is needless, if not unlawful, so much as to pray. Is the Great God insincere in addressing any of these classes, in urging and entreating them, as he does urge and entreat them all, in the indiscriminate administration of the gospel, by every moving argument, to turn and repent, although it is absolutely certain beforehand, just as certain as his "determinate counsel and foreknowledge" can make it, that not one of them will turn? With regard to each of these classes, and to all the individuals in each of them, what will our brethren say? Will they not say that they might turn and repent *if they would*,—that the Great God, while he addresses them, is under no obligation to impart the grace that would make them willing,—and that the reasons of his procedure, in dealing so with them while yet he is pleased to withhold the grace, are among the secret things which belong not to us? This is what our brethren would say with regard to each and all of these classes, and what else do we say, or what else do we need to say, with regard to that particular class of whom we are now treating, that portion of sinful men for whom the Saviour, by satisfying public justice, has so far made expiation, that he can consistently hold out to them the offer of mercy, although, in the strictest sense, he has not "given himself for them," nor "washed them from their sins in his own blood?"

## CHAPTER V.

TEXTS WHICH REPRESENT THE ATONEMENT AS  
UNIVERSAL, HOW TO BE INTERPRETED.

WE have found one principle which goes a certain way in removing the apparent discrepancy between passages of Scripture, which seem to speak of the atonement as limited in its design, and passages which seem to speak of it as unlimited. That principle has been partially unfolded in the last chapter, but, as was intimated above, it is not the only one of its kind. There are others which we may call to our assistance, particularly one which meets us as often almost as we open the New Testament, and which is applicable to the greater part, if not the whole, of the texts in question. To state that principle, and to give examples of its application, is the main design of the present chapter.

## SECTION I.

*Statement of the principle.*

The passages which represent the atonement as universal are chiefly of two classes; first, those which

speak of it as extending to the *world* and to the *whole world*; and secondly, those which speak of it as extending to *all men* and to *every man*. It is needless to give examples here. They must occur to the recollection of every reader.

The question then is, How shall we account for the use of such terms? and, not to consume time, I answer at once, It is fully accounted for by the transition from the old to the new dispensation; from the local religion which had hitherto prevailed, to the universal religion which was now to be introduced. The Mosaic economy was altogether exclusive—not intended for all nations, but for one only. God showed his word to Jacob, his statutes and his judgments to Israel; but he dealt not so with any other nation. God was known in Judah, his name was great in Israel, but darkness covered the earth, and gross darkness the people. The institutions of Moses, especially the more important of them, were strictly territorial, having a reference to the narrow country of Judea, beyond which they were never meant to be extended. This was the character of the whole system of worship connected with the temple, while many of the minor rites creating a distinction of meats, and attaching ideas of ceremonial defilement to some of the commonest actions and situations of life, cut off the Jews from any thing like free intercourse with their neighbours, and shut them up within their own borders as a peculiar people. Accordingly, their law was styled, and justly styled, the “middle wall of partition,”—a wall of brass could hardly have proved a more impassable barrier; and, as a natural consequence, it was styled also “the enmity,” the same causes which sepa-

rated the two descriptions of people serving to engender between them sentiments of dislike. The Gentiles looked upon the Jews as morose, unsocial, malevolent, and scrupled not to apply to them such opprobrious epithets ; while the Jews, on their part, were but too forward to regard the Gentiles with contempt, if not with loathing, as a polluted and abandoned race whom God had rejected, and who knew not God.

Both parties were to be divested of this ill-founded prejudice. Both were to be divested of the feelings to which that prejudice had given birth. What is more, both were to be imbued with other and better feelings, were to be formed into "one new man," and to be "reconciled to God in one body." The Jews were to be told that they were not, as they imagined, the exclusive favourites of heaven. They were to be cured of the fond conceit, that the Great God had loved them, and them alone ; they were to be acquainted with the important fact, not very palatable to them, but most consolatory to the rest of mankind, and eminently worthy of the Great Parent of all, that the blessing of Abraham had come on the Gentiles, that the covenant with Abraham included millions who had never sprung from him according to the flesh, and that he was to prove the "heir of the world," not in a literal, but in a mystical sense, by being the father of a believing seed, resembling the stars of heaven for multitude, or the sand that lies by the sea-shore. This our blessed Lord himself, who best knew the objects of his own mission, was the first to disclose. This was what he meant to intimate, and what he did intimate most plainly, when he uttered the memorable words, "God

so loved the *world*”—not one family, but all the families of the earth—not one nation, but all nations, and kindreds, and tongues—“that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” As if he had said, I am not the Saviour of the Jews only, but of the Gentiles also. It is a small thing for me to raise up the tribes of Jacob, or to restore the preserved of Israel; I contemplate other and nobler objects, I have come on a mission of more extensive benevolence, and am “given for salvation to the ends of the earth.”

This indefinite language of our Lord—meant to be nothing more than indefinite—was exactly in accordance with the language of the prophets in the Old Testament Scriptures, who, so often as they speak of saving blessings, the blessings of Messiah’s reign, being extended beyond the limits of Judea, speak of them as bestowed indiscriminately on *all nations* and *all flesh*. “All the ends of the *world* shall remember and turn to the Lord, and all the kindreds of the *nations* shall worship before him.” “Yea, all kings shall fall down before him, and *all nations* shall serve him.” “His name shall endure for ever, his name shall be continued as long as the sun, men shall be blessed in him, *all nations* shall call him blessed.” “I will shake all nations, and the desire of *all nations* shall come, and I will fill this house with glory.” “Oh, thou that hearest prayer, unto thee shall *all flesh* come.” “The glory of the Lord shall be revealed, and *all flesh* shall see it together.” “It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall *all flesh* come to worship before me,

saith the Lord." "I will pour out my spirit on *all flesh*, and your sons and your daughters shall prophesy." "Thy Maker is thy husband, the Lord of Hosts is his name, the God of the *whole earth* shall he be called."

Are not these terms quite as universal as the terms employed by our Lord, or those employed afterwards by any of his apostles, yet who will say that these terms were meant to include every individual man in every quarter of the world? If every individual man in every quarter of the world was to be a subject of Messiah's kingdom, and a partaker of saving blessings, what will follow? Clearly the doctrine of universal salvation, a doctrine which our brethren hold not, but disavow. No such doctrine was taught by the prophets. The language of the prophets was indefinite language. So it was meant to be understood—so it has been interpreted by infallible authority. "This is that which was spoken by the prophet Joel," said the Apostle Peter, on the day of Pentecost, when the gift of tongues had fallen—not certainly on all flesh, literally speaking—hardly on what might be called a sample of all flesh—but on a few individuals collected from various quarters. "This is that which was spoken by the prophet Joel, It shall come to pass in the last days, saith the Lord, that I will pour out my spirit upon *all flesh*, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

The same divine teacher who suggested to Peter the right interpretation of this one prophecy, by and by opened his mind, and the minds of his fellow-apostles, to other matters, and particularly to what they had



previously no just conception of, the *liberal* nature of the new dispensation. By and by, a vision taught him that he ought not to "call any man common or unclean;" and in the presence of Cornelius, a Roman soldier, and of other uncircumcised men, he was constrained to say, "Of a truth I perceive that God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted with him." As he spake the word to the Centurion and his Gentile friends, the Holy Ghost fell on them as he had fallen on the believing Jews at the beginning, and breaking through the prejudices which had hitherto fettered him, he took leave to ask, "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?—and he commanded them to be baptized in the name of the Lord." The tidings of the transaction quickly reached the ears of the apostles and brethren in Judea, and Peter, of course, was called to account for what he had done. He had only, however, to "rehearse" the matter, and to "expound" it briefly, in order to satisfy them that he had done right, and that, if he had done otherwise, he would have withstood God. Having heard his statement, we are told "they held their peace and glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.'"

The mystery hidden from ages and generations was now disclosed. It was manifest to all that the wall of partition was broken down, that the national distinctions which had hitherto existed were abolished, and that there was no longer to be either Jew or Greek, either circumcision or uncircumcision. The discovery,

as was to be expected, had a heart-stirring effect on the minds of the apostles. They saw, in a new light, the import of their commission, and gloried in him "in whom they had received grace and apostleship for obedience to the faith among all nations." In particular, Paul, to whom was given a special "dispensation of the grace of God" towards the Gentiles, conceived himself to be invested with no ordinary distinction. "Inasmuch," he said, "as I am the apostle of the Gentiles, I magnify mine office." "To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The idea of the "love and kindness of God to *man*" having appeared—of a Saviour, not for one nation, but for all—not for the Jews only, but for the Gentiles also—for every kindred, and tribe, and people—this idea, operating on a mind like his, awakened sentiments of the loftiest order, and supplies us with the key to some of the finest and most instructive things to be found in his epistles. He saw that every mouth was stopped, that the whole world were guilty before God, that both Jews and Gentiles were concluded under sin; but at the same time he saw and could proclaim that the righteousness of God, by the faith of Jesus Christ, was unto all and upon all without difference; unto all as a matter of revelation, upon all as the matter of a gift—and that through this righteousness, as many as believed, whether Gentiles or Jews, should be justified freely.

Enough has been said, perhaps more than enough, on this topic. Every reader must perceive in what manner our Lord and his apostles, led by the circum-

stances in which they stood, were induced to employ the universal expressions referred to, and to speak of the great salvation they announced as being for all men, and for every man—for the world, and for the whole world, when they intended nothing more than to convey the general meaning that it was salvation for Gentiles as well as for Jews. It now remains, that we put this principle to the proof, by applying it to particular passages.

## SECTION II.

### *Application of the principle.*

I. The first passage that demands our attention, is that to which we have already adverted. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.”—John iii. 16, 17. The question is, did our Lord, on this occasion, speak definitely or indefinitely? Did he mean by the *world* every human being that had been, or was, or should be, or did he mean only mankind in general, Gentiles as well as Jews? I submit, if the latter be not the only meaning we can attach to his words. No other was true in fact, and no other was natural in the circumstances in which he stood. I say, no other was true in fact. The object of his mission was *salvation*. He came into the world, that the world might be *saved*. Did he come to save every human being? Does he

intimate, either here or any where else, that this was his design? He intimates no such thing. He only intimates that *some* should be saved—those who *believed*, that is, those as it were not difficult to demonstrate in whose name he should fulfil the terms of the new covenant, and for whom, by doing so, he should procure the grace of faith.—Matt. xxvi. 28.

It was, however, true in fact, that he had come to save the world, generally speaking, the Gentiles as well as the Jews, and to make this announcement was, in the circumstances in which he stood, altogether natural. Whether he addressed himself to Nicodemus alone, or whether, as is more probable, to Nicodemus in company with others, he addressed himself to Jewish prejudices. His object was to unfold the nature of the “kingdom of heaven,” that is, of the new dispensation, to those who, whether masters in Israel or not, were sufficiently contracted in their views—so contracted as to imagine that that kingdom should belong exclusively to themselves—who had no idea of its ever being extended beyond the limits of Judea, or ever including any besides the seed of Abraham, according to the flesh. What so natural as for the Great Teacher to combat this mistake? What so incumbent on him, at the commencement of his ministry, as to lay the axe to the root of a prejudice so false and so pernicious? It was time that the minds of men should be opened to more liberal views. It was time they should be given to understand that the religion of heaven was not intended for one nation only, but for all nations, and kindreds, and tongues.

I forbear to give other meanings of the word *world*,

as it occurs in the Scriptures, because I conceive it is unnecessary. Nothing indeed could be more easy, were it to serve any purpose. Dr Owen, in his Work on Redemption, has pointed out five or six distinct meanings, and I rather think his enumeration is not quite complete.\* In the following sentence the word occurs three different times, and each time in a new meaning. "He was in the world, and the world was made by him, and the world knew him not." In the last instance the *world* means *mankind*; and were we to argue from it as our brethren argue, we could prove that during his ministry on earth our Lord had not so much as a single disciple. The world, they say, means every individual of mankind. Of course, if the world knew him not, not an individual knew him.

Perhaps it is not out of place to mention that there is a *world*, for which our Lord does not pray. "I pray for them, I pray not for the world, but for them whom thou hast given me, for they are thine." According to our view of the matter, this passage is in perfect harmony with John iii. 16, because God's loving both Jews and Gentiles indefinitely, and sending his Son to bring salvation to both, in that sense, is perfectly consistent with the existence of a world, whose salvation, strictly speaking, he does not seek, and will never accomplish. According to our brethren's view of the matter, however, the passages present a case of irreconcilable contradiction. If the Son of God so loved every individual in the world as to come and die for every individual, how can there be a world for whom he will

\* Book iv. chap. i.

not pray ? Is it conceivable that he would decline praying for those on whose account he had laid down, or meant to lay down, his life ?

I know not whether it be necessary to advert to a rule of interpretation, which some injudicious Calvinists have applied to the passage we are considering, and upon which our brethren, not I confess, without reason, are accustomed to pronounce, what in other cases they are sufficiently unfond to hear of—a sentence of reprobation. “ Ever since I was able to think at all upon such subjects ” says Dr Wardlaw, “ I have felt myself far from satisfied with a common way of interpreting some of those texts, which express the extent of the atonement in universal terms by means of a convenient supplement. According to this method of explanation, *the world* is in such occurrences of it made to signify *the elect world*, the word *elect* being inserted, as a supplement, conceived to be necessary for the consistency of Scripture. *An elect world*, indeed, has become a phrase in common use with a particular class of commentators and divines, and from them among private Christians of the same *caste*; being employed with as much matter-of-course freedom as if it had actually had the sanction of ordinary usage in the sacred volume. But it is not to be found there.”\*

It certainly is not to be found there, and with every word of this well deserved censure, I cordially agree. At the same time, I am not aware that the practice Dr W. so justly condemns is by any means common. On the contrary, were I to judge from my own observation,

\* Essays on Assurance and Pardon, pp. 277, 278.



I should think it extremely rare. Although I have all my life mingled with what are called Calvinistic preachers, I do not recollect of ever hearing it from the pulpit, and I presume it were not easy to point out a modern treatise of any reputation where it occurs. Examples of it, indeed, I believe, may be found in Works of considerable name as far back as the 17th century, yet, for my own part, I could specify none except a small tract, otherwise of great excellence, which has for title, *The Sum of Saving Knowledge*, and which is usually bound up with the Westminster Confession of Faith.

The language, however, occur where it may, cannot be too strongly condemned. In preaching the gospel, the terms *world* and *elect* ought never to be brought together. There is reason to suspect that whoever brings them together misunderstands both. The doctrine of election is indeed to be taught, and to be taught not sparingly, because it pervades the whole Bible. Without it there can be no just conception, either of God or of ourselves. It is the only doctrine that enforces the precept : "He that glorieth let him glory in the Lord," or that prompts us to adopt the apostolical doxology : "Of him and through him, and for him are all things, to whom be glory for ever. Amen!" When, however, the term *world* occurs in connexion with the overtures of divine mercy to men, any reference to election is totally out of place. The term *world* is an indefinite term. It is purposely chosen, because it is indefinite, and to qualify it by joining it with a definite term, is to defeat the very end for which it is chosen. What makes the practice the more inexcusable is, that it is totally uncalled for. The world which God has loved,

and which Christ has come to save, is not the Jews only, but other nations as well as they ; it is mankind in general ; it is every man to whom the gospel is addressed, provided he will hearken and incline his ear. If there be a man, who, when he hears the gospel, hesitates to embrace it, and puzzles himself with the secret purposes of God, he is, to say the least, greatly misled ; and if there be any one bearing the name of a teacher, who, by a reference to such matters, contributes to mislead him, he is unquestionably unworthy of his office ; he is a workman who needs to be ashamed, and who ought to be ashamed, for he divides not rightly, but utterly perverts, the word of truth.

2. The next passage to which we may advert is John i. 29, "Behold the Lamb of God who taketh away the sin of the *world*." On this it is not necessary to bestow more than a few words. The Baptist knew that he was "the voice of one crying in the wilderness, prepare ye the way of the Lord, as said the prophet Esaias." Of course he knew that the Saviour to whom he bore witness, was to be the Saviour not of one but of all nations, not of the seed of Abraham alone but of "all flesh." He knew that the voice which cried, "Make straight in the desert a high way for our God," was to cry also, "The glory of the Lord shall be revealed, and *all flesh* shall see it together, for the mouth of the Lord hath spoken it." Invested as he was with this commission, what could he do less than point to the Lamb of God as a sin-offering for the world ? Of course, however, it was the world indefinitely taken, for had he meant it otherwise, what he affirmed would not have been true in fact.

3. The next passage is one on which great stress is laid by our brethren. It is, 1 John ii. 2, "He is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*." The question is, by whom was this spoken? and whom was he addressing? And the answer, in spite of every cavil, is, it was spoken by a Jew who believed in Christ, and he was addressing other Jews, his brethren, who also believed in Christ. That Christ was a propitiation for the sins of believing Jews was admitted on all hands, and the speaker, in this place, gives his brethren to understand that he was a propitiation also for the sins of believing Gentiles—for the sins of mankind in general, without regard to national distinctions. This is the natural interpretation of the place, and it is an interpretation which our brethren, with all their ingenuity, are unable to set aside. The epistle, indeed, it will be allowed, has not the ordinary form of an epistle. It begins without any inscription, and ends without any salutation. What then! Call it, if you please, with Michaelis, not an epistle, but a book or treatise,\* still you must admit that it was written by the apostle John, and that it was addressed to his countrymen the Christians of Judea.† Macknight has shown, both by external and by internal evidence, that it is a work of John, and has assigned satisfactory reasons for concluding, that the *εσχατη ὥρα*, or "last hour," when it was written, was not simply, as Grotius would have it, the period of Daniel's fourth beast, or the Roman Empire, nor, as Michaelis would have it, the closing part

\* Introduction to the New Testament, vol. vi. chap. xxx.

† Note D.

of the Apostolic age, but the period immediately preceding the destruction of Jerusalem, when the Roman armies were gathering around that city, and the other signs predicted by the Saviour were beginning to appear. The opinion of Macknight,\* which indeed may be regarded as the only probable opinion, is, that John found himself in Judea when the troubles of that country commenced, and that he wrote this treatise and left it in the hands of his Hebrew friends, before setting out for the Lesser Asia, whither he retired. At all events, it was an epistle of John, who was a Jew, who was an apostle of the circumcision, and who was more accustomed than any of the other apostles to speak of the blessed Jesus as the Saviour of the *world*. It is he who has recorded the testimony of the Baptist, "Behold the Lamb of God," &c. It is he who has recorded the memorable words of the Saviour himself, "God so loved the world, that he gave his only begotten Son," &c. And, what is yet more to the purpose, it is he also who has preserved and who has explained the singular prophecy of Caiaphas the High Priest. "Ye know nothing at all," said Caiaphas, addressing the Council, "nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." "And this spake he," adds the Apostle,—and the words of the Apostle are to be particularly noted,—"this spake he not of himself, but, being High Priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the

\* Preface to First Epistle of John.

children of God who were scattered abroad." Could we obtain from any lips a juster, a clearer, a more satisfactory exposition of the passage we are now considering? "Not for ours only, but for the sins of the whole world,"—"not for that nation only, but for the children of God scattered abroad." Allow the Apostle to be his own interpreter. For my part, I prefer him far to all our brethren put together.

As to the expression the *WHOLE world*, which is often repeated by our brethren, and repeated with an air of triumph, it does not necessarily denote every man in the world. It is an expression which occurs in more places than one, and as often as it occurs the extent of its application is more or less restricted. I say nothing of Acts ii. 1, which speaks of a decree going forth from Cæsar Augustus, that *all the world* should be taxed, because, although *all the world* in that passage can only denote the Roman Empire, yet the passage is not to our purpose, as the word in the original is a peculiar word. A case in point, however, is, 1 John v. 19, "*We* are of God, and the whole world lieth in wickedness, or in the wicked one." The "*we*," at least, are not included in the "*whole world*;" our brethren themselves must admit that—and who are the "*we*?" Unquestionably the whole church of God as it then existed—the united church of Jews and Gentiles, built on the foundation of the apostles and prophets. Another case in point is, Rev. xvi. 14, "They are the spirits of devils working miracles, which go forth to the kings of the earth and of the *whole world*, to gather them to the battle of that great day of God Almighty." The "*earth*," as all interpreters

admit, is the prophetic name for the Roman Empire ; the kingdom of the beast, and the *whole world* are others beyond the pale of that kingdom. The prophecy intimates that not Europe only, but others beyond the boundaries of Europe, shall be concerned in the transactions of that great day. This it intimates, but what more ? The wildest visionary never imagined that the whole human race, the children of men without exception, are to be then gathered together.

In corroboration of these remarks, I have pleasure in subjoining the following from Mr Fuller :—" John, the writer of the epistle, was a Jew, an apostle of the circumcision, in connexion with Peter and John, Gal. ii. 9. The Epistles of Peter and James were each directed to the Jews (1 Pet. i. 1 ; 2 Pet. iii. 1 ; James i. 1) ; and Dr Whitby acknowledges, concerning this epistle, that ' being written by an apostle of the circumcision, it is not doubted but it was written to the Jews.' The same is intimated by several passages in the epistle itself. The *fathers* to whom he writes (chap. ii. 13, 14), knew Christ *from the beginning*. In verse 18 of the same chapter, he appears plainly to refer to our Lord's prophecies concerning the awful end of the Jewish nation, and to the false prophets who should come into the world previous to that event." \*

II. Having disposed of the principal passages in which the terms *world* and *whole world* occur, it remains that we take some notice of those in which we

\* Complete Works, pp. 227, 228.



meet with the equivalent expressions *all men* and *every man*. It will be found that the same rule of interpretation is applicable to them. Indeed, it might be shown by countless examples, both from the Scriptures and from all other writings, that the expressions *all* and *all men* are frequently employed only in a limited sense. Nothing were more easy than this. It has been done times without number, and done with complete success, by Calvinistic writers in their disputes with the Arminians. To me, however, it is not necessary. My object is to show that, in reference to the extent of the christian salvation, the apostles of our Lord use the expressions *all* and *all men*, not so much in a limited as in an indefinite sense. They look upon mankind as consisting of two great classes—those to whom the grace of God was restricted under the Old Testament—and those to whom it is extended under the New. The one class was limited, comprehending the Jews alone—the other is unlimited, comprehending every kindred, and tribe, and people. In other words, when the apostles of our Lord speak of the christian atonement, or christian salvation, as being for all men or all people, the meaning is not for all individually, but for all without regard to national distinctions, for Gentiles and for Jews alike, the seed of Abraham and the seed of the stranger.

1. The first passage to be noticed is Rom. v. 18, “Therefore, as by the offence of one, judgment came upon *all men* to condemnation; even so by the righteousness of one, the free gift came upon *all men* unto justification of life.” This seems one of the most decisive passages to which our brethren can appeal. The

*all men* in the one case must correspond in extent with the *all men* in the other. If it did not, there would be no proper parallel, and the whole force and beauty of the passage would be destroyed. It is easy to see, however, that no absolute universality can be intended in either case. If it were, consequences would follow which are not true, and which our brethren repudiate as much as we. It would follow, not only that there is atonement for all, but that all shall eventually be saved. *Justification of life*, it will be admitted, means not less than eternal salvation, and *justification of life*, the apostle affirms, is secured for *all men* to the extent in which he uses the expression in both clauses of the verse. What, then, are our brethren compelled to do? They are compelled to acknowledge that the *all men* in both clauses must be restricted. Dr Wardlaw distinctly admits that it must be so, and labours to prove, at considerable length, that while the two branches of the parallel must be co-extensive, neither can denote "all men without exception," but each must denote "all men without difference."\* What is the meaning of this language, "not all without exception, but all without difference?" It means in plain English, not all individually, but all classes and descriptions; or, if you select two classes, it means both of them alike, the one as much as the other. Of course, this is granting all we contend for. It is granting that the universal expressions must not be understood universally—that they must be taken, not in an absolute, but in an indefinite sense—which, as every

\* *Essays on Assurance and Universal Pardon*, p. 304.

one must see, is abandoning the argument for universal atonement, in so far, at least, as this passage is concerned.

If it be asked to what classification of men the Apostle refers, when he asserts that the "righteousness of one" extends to them as the "offence of one" had done, not without exception, but without difference, there can be little room for demurring with regard to the answer. He can refer only to that classification of men of which he has spoken so often and so explicitly in the preceding part of the epistle. He has "before proved," with regard to "both Jews and Gentiles, that they were all under sin." By an appeal to facts he has demonstrated, in the first chapter, that the Gentiles having "sinned without law," were liable to "perish without law;" by an appeal to some passages in the Old Testament Scriptures, he has demonstrated in the third chapter that the Jews whose privilege it was to be "under the law," were in a similar condition; and as these two classes comprehended the whole race, he deemed himself warranted to say that "every mouth was stopped," and that the "whole world was guilty before God." Consequently, all were in equal need of the great salvation revealed in the gospel, the salvation by the faith of Jesus Christ, which was "unto all, and upon all," that believed, "without difference," that is, without regard to national distinction.

In the fifth chapter, he traces the universal perdition of mankind to its primary source, the fall of Adam, our common father, to whom Jews and Gentiles were equally related, and in doing so he is naturally led to run the parallel between Adam and Christ, the first and

the second man, showing that as Jews and Gentiles were exactly on the same footing with regard to the "one offence," so were they exactly on the same footing also with regard to the "one righteousness"—as the one had involved both in "condemnation," the fruit of which was "death," so in the other there was provided for both "justification," the fruit of which was "life."

I say nothing of the "*representation*," of the first and the second Adams, because I conceive any reference to that subject here would be away from the purpose. It is usual, I know, for Calvinistic writers to say that the all men on whom condemnation comes, are those whom Adam represents, and the all on whom justification comes are those whom Christ represents. Each has his "seed;" the one a natural, the other a spiritual seed, who share respectively in the merits or demerits of their respective "heads." This, I believe, is a fact, and a fact of no ordinary importance, yet it is not what the Apostle means to affirm when he employs the universal terms we are now considering. What he means to affirm, as has already been stated is, that as Jews and Gentiles bore the same relation to Adam, and had the same fatal interest in his offence, so they also bore the same relation to Christ, and had the same happy interest in his salvation.

Enough has been said, I should think, to establish this point; but there is another argument suggested by the passage before us—an argument bearing on the general question between us and our brethren, which must not be overlooked. Among the numerous circumstances of resemblance, or of contrast between the offence of the first Adam and the righteousness of

the second, none is more important, none more worthy of notice than the *connexion* which each has with its appropriate results. The offence of the first Adam infallibly brings death—nay, in point of fact, it has actually brought death upon our entire race. Now, the righteousness of the second Adam, has it no such efficacy? Is there no such certain connexion between it and its fruits? So our brethren are accustomed to say. According to them the atonement does nothing but remove obstructions. It leaves the Divine Being at liberty to choose and to save, but that is all. It secures no justification, no life, no benefit of any sort. If benefits come, they come not from it, but in consequence of a subsequent determination on the part of the Most High. I ask if this is doing justice to the “obedience” of the second Man, the Lord from heaven? I ask if it is even doing justice to the Apostle, who, on comparing that obedience with the “disobedience” of the first man, gives it the preference in every respect—representing it as mightier far for the production of good, than that has been for the production of mischief? Wherever our brethren may have learned their theology, it is pretty manifest they have not learned it in the school of this apostle. It is not his practice in any part of his writings to represent the dying love of the Redeemer as destitute of efficacy. Witness his language in another part of this very chapter. “God commendeth his love towards us in that while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much

more being reconciled, we shall be saved by his life." If there be meaning in language, a connexion is here asserted—an infallible connexion—between the death of Christ and the eternal salvation of those for whom he died. Deny this, and what a shock must you give to the comfort of many a believing soul? Destroy such foundations, and what shall the righteous do?

2. Another passage to which the same principle of interpretation may with propriety be applied, is 2 Cor. v. 14, 15. "For the love of Christ constraineth us, because we thus judge, that if one died for *all*, then were all dead, and that he died for *all* that they who live should not henceforth live to themselves, but to him who died for them and rose again." There has been some straining, I rather think, on the part of our friends in the exposition of this text. The death of "the all who were dead," it has been asserted, is not to be considered as death *in* sin, but as death *to* sin. Death *to* sin, however, is not predicable of all men, but only of some. Consequently, Christ died not for all men, but for some.

If I mistake not, this is the substance of what is advanced by Hurrion, Owen, and others on the place, yet, with all due deference to such men, the commentary appears exceedingly unnatural and inadmissible. Death *to* sin, if we may judge from the 6th of the Romans, where the subject is fully discussed, is the consequence of faith in Christ, or rather of union with Christ by faith. It is the same thing as being "dead to the law," "dead with Christ," "planted together with him in the likeness of his death," "crucified with him," or "buried with him by baptism into death." In a word, it is



the greatest and most distinguished of a believer's privileges, the immediate fruit of his justification, and the sole foundation of his sanctification or spiritual life. Now, to affirm that Christ died only for those who were united with him by faith, and who, in virtue of that union, were dead to sin, appears to me to be something like affirming that he died to save those who were saved already, or to make those alive who were already in possession of life. Besides, it is contrary to the Scriptures in many other places. Do not the Scriptures say that he died for the "ungodly,"—died for us when we were "yet sinners,"—reconciled us to God by his blood when we were "enemies,"—and gave himself for us to redeem us from "all iniquity?" I cannot, therefore, concur in what is advanced by these worthy men.

The principle of interpretation which I am applying solves every difficulty in the passage at once. The "*all* who were dead," for whom the Saviour died, were mankind indefinitely considered, Gentiles as well as Jews—not Jews alone, as many in the primitive churches might be apt to imagine, but Gentiles and Jews together. The key to the whole passage is to be found in the 16th verse, "Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more." That is, as Macknight has well paraphrased the place: "From this time forth, in the exercise of our ministry, we show respect to no man more than to another *on account of his being a Jew*; and even if we have formerly esteemed Christ *on account of his being a Jew*, yet now we esteem him no more on that account." As if they had said, Since

God has revealed to us by his Spirit, the liberal nature of the new dispensation, since we have come to understand that the wall of partition is broken down, that the Lord in his mercy has visited the Gentiles to take out of them a people for his name, and that there is no longer either Jew or Greek, circumcision or uncircumcision, but that all are one in Christ Jesus; especially since we have come to regard the blessed Jesus himself, not simply as a minister of the circumcision sent to raise up the tribes of Judah, and to restore the preserved of Israel, but as the desire of all nations, "given for salvation to the ends of the earth," destined to "gather together the children of God who are scattered abroad." Since we came to entertain these more enlarged views, the office of the apostleship is exalted in our estimation, and in the exercise of it "the love of Christ constraineth us." How noble is the purpose for which he died? What obligations has he not imposed on all who live to live to him?

If our brethren insist that the *all* for whom the Saviour died are all men without exception, all who have been, or are, or shall be, let them account for the introduction of this 16th verse. Let them show how his dying, in this unlimited sense, afforded a ground for the Apostle's declaring, or for Paul, in particular, declaring, that he would henceforth disregard all Jewish distinctions—that he would pay no more respect to a man for being a Jew than for being a Gentile; nay, that he would not even think of the blessed Jesus himself as the Messiah of the Jews, but would think of him, and preach him as the Saviour of the world. If our brethren's interpretation of the text be admitted,

they may be called upon, they may be fairly challenged to assign a probable reason for this proceeding on the part of the Apostle.

It may be expected, perhaps, that I should notice some critical remarks which have been offered on the passage, from its being observed that all who were dead are called *the* all, *οἱ παντες*, and that those who live are called *the* living, *οἱ ζωντες*. With regard to this I would only say, that more has been made of the use of the article in these cases than it will fairly bear. The *οἱ παντες* is merely the *antithesis* of the *εις*, the one who dies for all and the *οἱ ζωντες* is, in like manner, the *antithesis* of the *τω αποθανοντι και εγερθεντι*. One thing, however, is worthy of notice, that "those who live" are only a portion of the "all who were dead," and the idea is suggested, that while Jews and Gentiles both were dead in the most absolute sense, the Saviour died for both in an indefinite sense, that out of both a living people might be collected, whom he should form for himself to show forth his praise.

It may be added, that this passage, like the last we considered, suggests an argument on the general question—an argument which may be briefly noticed here as it has not been adverted to in the preceding pages. Those for whom the Saviour died, whether Jews or Gentiles, are those also for whom he "rose again." His resurrection was vicarious as well as his death, and the same individuals were the objects of both. Yet if this be so, who does not see that the scheme of our brethren is cut up by the roots. According to them the Saviour died for all—for those who perish not less truly than those who are saved—for the inhabitants of

hell, in all respects, as for the inhabitants of heaven. Will they also affirm that he rose again for all?—rose again in the name of all?—rose again as the living head and accepted surety of all? If they do this, how can they avoid the conclusion that all shall be saved? They must maintain that his death and his resurrection had different objects—that he died in one capacity and rose in another, died for one class of men and rose for another class. This they must maintain or give up their scheme; yet how shall this be reconciled with the Scriptures? The Scriptures never separate one part of his mediatorial work from another part—never represent him as doing one thing for one portion of sinful men, and another thing for another portion. On the contrary, they represent him as uniting the blessings of salvation in one indissoluble chain, and doing every thing for those in whose behalf he does any thing.—Rom. viii. 30. For whomsoever he died, for them he also rose, for them he lives and reigns, for them he ministers in the temple above, for them he performs the various functions of the mediatorial office. Whatever he did, whatever he suffered, when manifested in human nature, he did, he suffered, in their name, and on their behalf. He died, and they are dead with him, Rom. vi. 8; he rose, and they are risen with him, Col. iii. 1; he ascended up on high, leading captivity captive, and they sit and reign with him in the heavenly places, Eph. ii. 6.

What is more, there seems ground for affirming that he died under the charge of their sins, and that his resurrection was the consequence of his being freed from that charge. “He was delivered for our offences, and

raised again for our justification." Rom. iv. 25. He was raised again not *εις δικαιοσιν* in order to justify us, as many seem to imagine, but, *δια την δικαιοσιν ημων*, because of our justification; that is, because we, for whom he acted, were in some sense justified, in consequence of what he had done. The whole process was strictly *legal*, and must have been so, considering by whom it was conducted. He was delivered for our offences, made under the law which we had violated, subjected to the curse which had been pronounced on us,—that curse being removed, we were virtually justified—the bond of our condemnation was cancelled—the handwriting of ordinances against us was blotted out—and the consequence was our Surety was liberated—was brought from prison and from judgment, Isa. liii. 8; was justified by the Spirit, 1 Tim. iii. 16; the cords of death were loosed because it was not possible that he could be holden of it, Acts, ii. 26; and a ground was laid for proposing and often repeating the triumphant questions, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that has risen again, who is even at the right hand of God, and who also maketh intercession."—Rom. viii. 33, 34.

That this is the only just view of Rom. iv. 25, I will not affirm. Let the reader examine it and judge for himself. One thing may be said, that although it is not common, yet neither is it new. "There was a necessity of his rising again," says a venerable expositor, "not only because it was impossible for him to corrupt in the grave, but also for our cause, that thereby it

might be declared that he had fully satisfied justice in our behalf, and was now sent out of prison.”\* Be this comment correct or incorrect—to me it appears correct, but allowing it to be otherwise,—the truth I am maintaining is not the less unquestionable, that for whomsoever the Saviour died, for them also he rose again.

3. Another passage to which the same principle applies, is 1 Tim. ii. 6, which Dr Owen designates “the first and chief place.” Before offering any remark on it, I shall take leave to set down a considerable portion of the context, by the help of which alone it can be rightly understood. “I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men ; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have *all men* to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus ; who gave himself a ransom for *all* to be testified in due time. Whereto I am ordained a preacher and an apostle (I say the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity. I will, therefore, that men pray every where, lifting up holy hands without wrath or doubting.”—1 Tim. ii. 1–8.

In reply to Arminians and others, who argue from this place in favour of Universal Redemption, Calvinistic writers have been accustomed to maintain that *all men* means all *sorts* of men ; men of every rank, and order, and condition. Scarcely need I say, however,

\* Brown of Wamphray on the Epistle to the Romans, p. 165.



that this is not satisfactory. It may be true in point of fact, and it may also derive some colour of probability from the Apostle having mentioned kings and others in authority ; but it certainly is not the proper reply. It is an example of what logicians call the *ignorantia elenchi*, and tends to conceal rather than to disclose the true meaning of the passage.

The *all men* whom God wills to be saved, and for whom Jesus gave himself a ransom, are *all men without regard to national distinction—not Jews only, but Jews and Gentiles alike*. This is the only key that will unlock the passage, and this key, as we shall quickly find, unlocks it easily and completely.

It must be remembered that Timothy, to whom the Epistle is addressed, while he exercised his ministry in all quarters of the Christian world, exercised it chiefly among the Jewish converts ; it must be remembered that in many instances the Jewish converts brought with them into the Christian church the prejudices they had imbibed in their earlier years ; and, in particular, it must be remembered, that, influenced by these prejudices, not a few of them openly called in question the authority of heathen rulers. The law of Moses had said, “Thou shalt in any wise set him king over thee whom the Lord thy God shall choose, one from among thy brethren shalt thou set king over thee ; thou mayest not set a stranger over thee who is not thy brother.” This law was sufficiently explicit, and how was it to be reconciled with a willing subjection to Roman magistrates, or any other magistrates not of the seed of Abraham ? The question was one of serious importance, and was agitated with no small degree of

keenness both before and after the introduction of Christianity. It was this that induced the Pharisees, in their desire to embroil our Lord either with the rulers or with the people, to inquire of him publicly, "Whether it was lawful to give tribute to Cæsar?" It was this that induced Paul, in writing to the Romans, to lay down so explicitly the great Christian law of obedience to civil rulers, enjoining *every soul* to be subject to the *higher powers*. And in the place before us, in writing to his son Timothy, upon whom, like himself, came the care of the churches, the same consideration induces him to enter pretty much at large into the same subject. Not only were Christians to yield obedience to Gentile rulers, but what was more, they were to seek the stability of their government, and to offer up public prayers in their behalf.

In this manner, the Apostle decides the great practical question, and what are the reasons he assigns for such a decision? They are reasons which go to the very root of the prejudice which Timothy was called to combat. Why the law of Moses was now set aside, the distinction which had existed between the seed of Abraham and the rest of the world existed no more—God willed the salvation of Gentiles and Jews alike—these two portions of mankind were no longer *twain*, but *one body*—the *enmity* which divided them was *abolished*—abolished by means inconceivably gracious—and therefore all surmises about the lawfulness of Jewish, and the unlawfulness of heathen, magistracy was to be quashed, was to be condemned, as utterly unworthy of enlightened Christians.

This I submit is the true interpretation of the place,

and as a proof of it we shall find that each subordinate clause receives upon this principle an easy and consistent meaning.

“ There is one God and one Mediator between God and men, the man Christ Jesus.” “ After God elected Abraham and his posterity,” says Macknight, “ to be his visible church and people, he called himself the *God of Israel*, because no other nation knew and worshipped him. From God’s taking to himself this title, the Israelites inferred that they were the only objects of his favour, and that he took no care of the rest of mankind. But to show the Jewish Christians the impiety of entertaining such thoughts of God, the Apostle put them in mind that the one God is equally related to all mankind as their Creator and Governor, and that the one Mediator gave himself a ransom for all.”

“ Who gave himself a ransom for all *to be testified in due time.*” That is, at the time the Saviour died it was not generally understood, even among his own disciples that he died for Gentiles and Jews alike. Various statements had indeed been made on the subject by himself, by the Baptist his forerunner, and by the ancient prophets—statements which came to be well understood afterwards ; but at the moment, few, if any, apprehended their meaning. The mystery which had been “ hidden from ages and generations” was hidden still, and even those who trusted that he should “ redeem Israel,” little thought of his redeeming any others. The truth was disclosed gradually by steps which have already been pointed out, and every reader of the New Testament knows how the testimony was borne “ in due time.”

“Whereunto I am ordained a preacher, and an apostle, a teacher of the *Gentiles* in faith and verity,”—a statement which the Apostle repeats in many other places when he has occasion to combat the same prejudices he is combating here. “Inasmuch as I am the Apostle of the Gentiles, I magnify mine office.”—Rom. xi. 13. “By revelation he made known to me the mystery, which in other ages was not made known to the sons of men as it is now revealed to his holy apostles and prophets by the Spirit—that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise by Christ in the gospel. Whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his Spirit. Unto me who am less than the least of all saints was this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”—Eph. iii. 3–8.

“I will therefore that men pray every where lifting up holy hands without wrath or doubting.” That is, I intimate my mind with the authority of an apostle, that men professing the faith of Christ should drop at once and for ever their Jewish notions, and Jewish customs, fancying that Jerusalem is the place where men ought to worship—that there is any peculiar sanctity in any one place more than in another—or that hands are holy enough to be spread out before God in prayer, provided they be ceremonially clean, that is, washed after taking food, or after being employed in secular business, although they derive little purity from the heart at whose impulse they are lifted up.

I mention these things so much at length to show

that the passage, in the whole construction of it, has an aspect to the distinction between Jews and Gentiles, and that in this way the universal terms which occur in it are at once accounted for and satisfactorily explained.

Let us now take the interpretation of our brethren and see how it will apply. According to our brethren, the *all* whose salvation the great God wills, and the *all* for whom the Saviour gave himself a ransom, are mankind in the most universal sense—the children of Adam individually, and without exception. I ask, then, whence all this reference to Jewish prejudices, and Jewish customs, which I have just pointed out? Or whence the reference to Paul's special commission as the Apostle of the Gentiles? What conceivable connexion have these things with the ransom of all individually and without exception? Is the Apostle so deficient in the art, either of writing or of reasoning, as our brethren would represent him to be? Is it his practice to interweave his paragraphs with all sorts of extraneous and irrelevant matter? I presume such a charge will hardly be advanced. On the contrary, it will be admitted that there is always meaning in what he says, always coherence; and that even overlooking his claim to inspiration, he never fails to express himself like a person of sense. I defy any man, however, to make sense of any thing he introduces in the passage before us, supposing him to mean what our brethren affirm he does mean.

From what has been said, it appears that, in interpreting this passage there is no need for having recourse to the well-known distinction between God's re-

vealed and his secret well. That distinction, indeed, is a good and sound one, but in the present instance it is not applicable. What the Apostle means by God's willing the salvation of all men, is simply, as we have shown, his willing the salvation not of one nation exclusively, but of all nations alike. If any man shall say, however, what multitudes of our brethren have said, that the will of God, with regard to the salvation of men, is regulated by the atonement, and that a will to save all, or the intimation of a desire that all should be saved, implies that there is atonement for all—if any man shall say this, we must remind him that there is a secret as well as a revealed will; a will of purpose as well as a will of command; a will which no man can resist, much less counteract; a will which never, in any one instance, fails to be accomplished, and the failure of which, in a single instance, would indicate a want of wisdom, or a want of power, or a want of immutability, or all these together, on the part of the Most High. We must tell him that there is such a will as this by which all things are ordained—by which all things come to pass, that in the exercise of this will the great God has not determined that all shall be saved, and that, judging from the purpose of this will, the inference seems to be that there is not atonement for all.

In a word, if any man shall allege that the injunction to pray for all men implies that there is atonement for all, we must remind him again that all men, in this place, means all nations, and that, understanding the expression in that sense, we have no difficulty in making the admission. At the same time we may



tell such an objector that there are some for whom we are *not* to pray—some who sin the sin unto death for whom we are neither enjoined nor warranted to pray, and we may ask him to reconcile this with his sense of *all men*. By *all men*, he understands the whole existing generation of men taken separately, and without exception. He says, the passage before us requires him to pray for every one of these. We may desire him, then, and we do desire him, to place that passage side by side with the other passage which forbids prayer for those guilty of the sin unto death, and to try what he can do in the way of harmonizing them.

4. Were I to notice all the passages to which this rule of interpretation applies, I should extend the present section to an unreasonable length. I shall, therefore, content myself with referring to one passage more, Heb. ii. 9, which I do not recollect to have seen very satisfactorily explained by the writers on either side. The clause with which we have chiefly to do runs in these words :—“ That he by the grace of God might taste death *ὑπερ παντος*, *for every man*.” Take this passage as it stands in the common English version, and it seems to speak explicitly enough in favour of the doctrine held by our brethren. *Every man!* can that possibly mean all nations taken indefinitely? What less can it mean than the whole race taken severally and singly? So we should be apt to conclude, were we to judge by the sound rather than the sense—but let us see.

Dr Owen tells us that *ὑπερ παντος* *for every one* is here used instead of *ὑπερ παντων* *for all*, by an *enallage* of the number ;\*—a piece of criticism which seems

\* On Redemption, book iv., chap. iv., p. 258.

rather arbitrary, inasmuch as no appeal is made to either example or authority of any kind. We may add, that while it is arbitrary, it is also of little value, for when we have got *all* in place of *every one*, what better is our position? The question must still be answered. "In what sense did the Saviour taste death for all?"

Dr Macknight has a remark on the place, which seems scarcely in unison with the sound critical discernment he usually exhibits. Instead of *every one* he would read *every son*, supplying the word *son* from the following verse, where the many sons are spoken of, whom the Captain of Salvation is bringing to glory. "The phrase *ὑπερ παντος*," he says, "may be thus supplied *ὑπερ παντος υἱου*, on account of every son." This rendering, as the reader may perceive, would be altogether in favour of the doctrine I am maintaining, but I cannot see that it is justifiable on any grounds of rational interpretation. The Apostle had said nothing of *sons* in the preceding context, and he must therefore, if Dr Macknight's conjecture be admitted, have been utterly unintelligible to his readers, till he had come near to the close of the 10th verse. He must have expressed himself somewhat in the following way: "We see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God might taste death for *every* —, and his readers must have been kept in a state of suspense, and putting the question, For every *what*? till he had conducted them through the following statement—"For it became him for whom are all things, and by whom are all things, in bringing many *sons* unto glory, to make the Captain of their salvation

perfect through sufferings.” They might then, perhaps, after remaining so long in the dark, have come to understand that the *every* for which the Saviour had tasted death, was every one of the sons intended for glory. *Then* they might possibly have made the discovery, but not sooner. It must be obvious to every reader that this is inadmissible. Who can imagine that the Apostle, who was a practised writer, could offend so egregiously against perspicuity?

The true account of ὑπὲρ παντός is discoverable at a glance, when we cast our eye over the passage in the original. The Apostle indulges in a species of alliteration. He quotes the passage from the 8th Psalm, “Thou hast put all things, πάντα, under his feet;” and having done so he proceeds to descant on it, often repeating the words πάντα and τα πάντα. “In that he put all things, τα πάντα, under him, he left nothing that was not put under him, but now we see not yet all things, τα πάντα, put under him; but we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he by the grace of God might taste death—not ὑπὲρ παντῶν or ὑπὲρ τῶν παντῶν, as Dr Owen would have it, for that, in such a connexion, would have meant not all men but the universe, the whole creation, animate and inanimate, angels as well as men—but ὑπὲρ παντός for a whole, that is, the whole world indefinitely considered, Gentiles and Jews together, the “twain” united into one body, the “all things, both which are in heaven and which are on earth,” gathered together in one.\*

\* Note E.

This interpretation, whatever others may think of it, cannot well be objected to by our brethren. Their great founder, the celebrated Camero, may be quoted in support of it. In his "Questions on the Epistle to the Hebrews," that writer comes to inquire in what sense Christ is called the heir of all things, *κληρονομος παντων*, and the answer he gives is, that the Apostle in employing this title, refers to the 2d Psalm, where it is said, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."\*

A better authority than Camero may be referred to, at least one who is likely to have greater weight with modern readers. "*Υπερ παντος*," says Professor Stuart, "means *all men without distinction*," *i. e.*, both Jew and Gentile. The same view is often given of the death of Christ. See John iii. 14–17 ; iv. 42 ; xii. 32 ; 1 John, ii. 2 ; iv. 14 ; 1 Tim. ii. 3, 4 ; Tit. ii. 11 ; 2 Pet. iii. 7. Compare Rom. iii. 29, 30 ; x. 11–13. In all these and the like cases, the words *all*, and *all men*, evidently mean Jew and Gentile. They are opposed to the Jewish idea that the Messiah was connected appropriately and exclusively with the Jews, and that the blessings of the kingdom were appropriately, if not exclusively, theirs. The sacred writers mean to declare, by such expressions, that Christ died really and truly, as well, and as much for the Gentiles as for the Jews ; that there is no difference at all in regard to the privi-

\* Quo sensu Christus dicatur *κληρονομος παντων* ? Respexit auctor Epistolæ ad illum, Ps. 2. locum : *Postula a me et dabo gentes hæreditatem tuam*, &c.—*Quæst. in Epist. Heb. Operum*, tom iii., p. 144.

leges of any one who may belong to his kingdom ; and that all men without exception have equal and free access to it. But the considerate interpreter who understands the nature of this idiom, will never think of seeking in expressions of this kind, proof of the final salvation of *every individual* of the human race. Nor do they, when strictly scanned by the *usus loquendi* of the New Testament, decide directly against the views of those who advocate what is called a *particular redemption*.”\*

Such is a specimen of the texts to which this principle of interpretation may be applied. The list might be extended to a much greater amount, were it deemed necessary. There are also other principles suggested by particular contexts, by which numerous passages, apparently favourable to a universal atonement, are satisfactorily explained. These do not come in our way at present. To a few of them, perhaps, we may advert afterwards.

\* Commentary on the Hebrews, vol. ii., pp. 52, 53.

## CHAPTER VII.

## THE ORDER OF THE DIVINE DECREES FARTHER CONSIDERED.

AT the close of the second chapter, I promised to examine somewhat more particularly, at a future stage of the discussion, the theory of a twofold love in providing the atonement—a general and a special—a rectoral and a saving love—a love emanating from the Most High as a moral Governor, and a love emanating from him as a Sovereign Benefactor. “To me it appears,” says Dr Wardlaw, “that in providing the atonement, there was in the contemplation of the divine mind, a double object; there was an object pertaining to the general administration of his government as the *moral Ruler of the world*—and an object of a more special kind belonging to the distribution of his favours as a *sovereign Benefactor*; and there is in correspondence with this twofold purpose a general and a peculiar love.”\*

This distinction of the divine purpose into two parts, the one general, the other special; the one connected with salvation, the other not, is only a different form of the scheme which inverts the order of the decrees putting the atonement first and election last. The pe-

\* Essays on Assurance and Pardon, p. 289.



culiar love alone is saving love, and that comes not into operation till after the remedy has been provided. It is in the application of the remedy, and there only, that it finds its proper sphere. The substitution of the Son of God in our room—the preparing of a body for him, of our flesh and blood—the sending him forth at the fulness of time, made of a woman, made under the law—the laying upon him the iniquity of us all—the wounding and bruising and putting him to grief—the making his soul an offering for sin—all this was the work of the general or rectoral love, the love which regarded the whole race alike, and had no particular connexion with the salvation of any.

My readers, I presume, are aware that this is the corner-stone of the *new* doctrine—the fundamental principle of the system I am opposing, and which I call a new doctrine, because, long as it may have prevailed in certain quarters, and familiar as it may have been to various classes in our own land, it has only of late lifted up its head among the churches of the Secession. It may not be improper to try the solidity of this corner-stone. To me it appears not very secure, and if it be overturned, the whole fabric which our friends have raised upon it must be laid in ruins. I beg the reader's attention to the following objections:—

1. I object that, according to this doctrine, there are two divine purposes respecting the salvation of men—a first and a second—a general and a special—one having reference to all men, and the other having reference only to some. The Scriptures, however, I venture to say, know nothing of such a distinction. The Scriptures speak of the divine *purpose* as one and indivisible.

We read of "the called according to his *purpose*," Rom. viii. 28 ; of the "*purpose* of God according to election," *Ibid.* ix. 11 ; of the *purpose* of him who worketh all things after the counsel of his will," Eph. i. 11 ; of "the eternal *purpose* which he purposed in Christ Jesus our Lord," *Ibid.* iii. 11 ; and of his "own *purpose* and grace, which was given us in Christ Jesus before the world began," 2 Tim. i. 9. Such are the terms in which the Scriptures speak in reference to this subject ; and I am not aware that they ever speak in any other.

This purpose may indeed be a complex one. It may embrace the means as well as the end. We believe and teach that it does embrace the means as well as the end, but that is far from destroying its unity. It is not the less *one* purpose that it is somewhat complex, and I ask where is the warrant for dividing it ? Do they speak according to the Scriptures who represent it as consisting of two distinct branches—so distinct as to have a reference to different objects, and to terminate in different results ? Our brethren profess great deference for the Scriptures. Let them show the deference which they profess.

2. I object that, according to this doctrine, *that* is made a subject of secondary arrangement which the Scriptures teach us was first in the divine mind ; I mean the *choice* of those who shall ultimately enjoy salvation. While we have to complain of our brethren for dividing the divine purpose, we have to complain of them still more for transposing it. If we will listen to the Spirit of God speaking in his word, if we will receive the truth on this mysterious subject as he is pleased to announce it, we shall believe that the choice of sinful

men to salvation was the end contemplated, and that the appointment of him who "was in the beginning with God," to be their Saviour, was the means by which that end was to be accomplished. "Chosen in him before the foundation of the world," Eph. i. 4. "Predestinated to the adoption of children, by Jesus Christ to himself," *Ibid.* i. 5,—“Elect according to the foreknowledge of God, through sprinkling of the blood of Jesus,” 1 Pet. i. 2. Such is the language of the Holy Ghost, and I submit if it do not abundantly confirm what has been stated. I submit farther, if it be not in accordance with the well known passage in our Catechism—or rather, if the passage in our Catechism be not in accordance with it ;—“God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the state of sin and misery, and to bring them into a state of salvation by a Redeemer ?”

The following remarks of a respectable writer are confirmatory of both the above objections. “As this view involves in it all the absurdities of the Arminian scheme respecting the divine decrees, and the extent of our Lord’s death with regard to its objects ; so it renders the subject still more perplexed and absurd. It evidently goes to overthrow the unity of God’s purpose respecting man’s salvation, and to pervert the natural order of the events fixed by it. The Scriptures represent the election of a certain number of our race to salvation, and our Lord’s pre-ordination to redeem them by his death, as one purpose, including the end and the means by which it was to be carried into effect ; and instead of placing election *last* in the order of nature,

they assign to it the *first* place, and make the death of Christ the means provided by God for carrying the purpose of election into effect.” \*

3. My next objection appears to me much more serious. The doctrine of our brethren, as has already been stated, supposes a twofold love on the part of the Most High—a rectoral and a saving love—a love proceeding from him as a Ruler, and a love proceeding from him as a Benefactor. Farther, it supposes that it is to the rectoral love we are indebted for the atonement, while to the saving or peculiar love we are indebted for the gift of the Spirit, and the other blessings of eternal life. Now, I object to this doctrine, that it ascribes the more important effects to the inferior love, and the less important effects to the more stupendous love—it makes that love which seems incomparably the greater of the two—which is displayed by means incomparably more magnificent than the other ; and which, if we may say it without presumption, would indicate in the divine breast incomparably stronger emotion than the other—it makes that love totally inefficient, totally unproductive of good to its objects—multitudes of whom shall perish eternally—multitudes of whom have perished already—while the only efficiency in the whole process, the only power of bestowing good, or by which good actually is bestowed—exists in the other and inferior species of love—the species of love which is exerted with comparatively little display, which indicates comparatively little emotion in the divine breast, and which commands, and is calculated to command com-

\* Stevenson on the Offices of Christ, p. 212.

paratively little reverence, or wonder, or praise, from the intelligent universe !

It is the rectoral love according to this doctrine that sends the Redeemer—it is the rectoral love that makes him sin for us, though he knew no sin—it is the rectoral love that spares him not, but delivers him up for us all, that commands the sword to awake and smite him, that takes pleasure in bruising him, and putting him to grief, and that cuts him off out of the land of the living. The rectoral love, however, saves no man—the rectoral love delivers no man from sin, and brings no man to glory—the rectoral love is utterly powerless, utterly inefficacious, and leaves its objects exactly where it finds them. Millions upon millions of wretched men, upon whom this love has exhausted all its resources, have from age to age, been “lying in wickedness,” and through eternal ages shall lie in misery !

I ask any considerate Christian, I ask any man who reads the Bible, if this be not an absurdity—a great and shocking absurdity ?—Contrary to all the ideas we would naturally form of the conduct of a wise and good Being, and especially contrary to what is revealed in his holy word ? The gift of God’s Son is his “unspeakable gift.” “God commendeth his love toward us in that while we were yet sinners, Christ died for us.” “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” “In this was manifested the love of God toward us, that God sent his only begotten Son into the world, that we should live through him.”

The greatest love, therefore, which the God of all grace has ever displayed, the greatest love of which

we can form any conception, is the love manifested in the cross of Christ ; yet, according to our brethren, that love of itself avails nothing—it is lavished to no purpose—it is a boundless expenditure for no end, unless it be followed up by another species of love, of a totally different nature—a love which emanates from the Most High, under a totally different character—and which gives birth to what they call “a separate arrangement.” According to them, the great demonstration of love—that demonstration, the fruit of which is, “God manifest in the flesh,” him who was “rich,” become “poor,” him “who was in the form of God, and who counted it not robbery to be equal with God, made of no reputation,” clothed with the “form of a servant,” and “humbled to death, the death of the cross,”—according to them, this transcendent love which prompts every rational being to cry, “Who can utter the mighty acts of the Lord?”—this most amazing and unutterable love is only an exhibition of general benevolence, a common favour conferring a common benefit, like the sun which shines on the evil and on the good, like the rain which descends on the just and the unjust, including nothing peculiar, nothing discriminatory, but embracing all alike—the heirs of perdition and the heirs of glory, Nero as much as Paul, Judas as much as Peter, those who are tormented in the flame without a drop to cool their tongue, not less truly, or in a less degree, than those who are repairing to the living fountains of water, and drinking of the river, clear as crystal, which issues forth from the throne on high.

They may believe this who can—who find in their hearts so to do—whose fondness for a favourite theory



is large enough to swallow the most revolting absurdities. For my part I will ascribe the greater effect to the greater cause, the most transcendent of God's works to the most transcendent of his counsels. I will believe that the gift of Christ was the gift of salvation, and that he who spared not his own Son, but delivered him up for us all, will assuredly with him also freely give us all things.

Mr Fuller, whose views it would seem, at one time, led him to oppose what I am now stating, argues against it in the following terms :—"It was no diminution of the love of God towards Israel in bringing them out of Egypt, that the great body of them transgressed and perished in the wilderness, nor could it be truly said that the bringing of Caleb and Joshua into the land of promise was a greater expression of love than that which had been bestowed on them, and the whole body of their contemporaries, in liberating them from the Egyptian yoke."\* With all due deference to this writer, who, generally speaking, is eminently candid as well as judicious, I must take leave to say that the matter is not quite correctly stated. In the first place, the deliverance from Egypt, which was effected with a strong hand, and an outstretched arm, and with signs and wonders, and mighty works, did not exactly correspond to the death of Christ. It rather corresponded to the actual salvation of sinners, their release from the bondage of sin and Satan, for which the death of Christ laid the groundwork. And, in the second place, it is not the conducting of Caleb and Joshua alone into the land of promise that is to be contrasted with the de-

\* Complete Works, p. 316.

liverance from Egypt, or to be regarded as the great expression of God's love ; but it is the conducting of these two individuals into that land along with the young race, the new generation, that had grown up in the wilderness. It was in this that the Holy One of Israel displayed the truth of his promise, and proved to the nations of the heathen, as well as to the Jews themselves, that he had respect to his great name.

Mr Fuller adds, in the language of his Dialogue, " but let me entreat you to consider whether your principles would not furnish an apology for the unbelieving Israelites." " There was little or no love in God's delivering us, unless he intended withal to prevent our sinning against him, and actually to bring us to the good land—but there was no good land for us. Would to God we had died in Egypt."\* The respondent in Mr F.'s Dialogue might perhaps be puzzled with this, but I am not puzzled. My principles afford ground for no such apology as he supposes. Had I been addressing the Israelites with my principles, I would have said, " There is a good land for you, a land sufficient for you all, a land flowing with milk and honey, believe and you shall enter in." And, in like manner, with the same principles, I can say to every sinner under the gospel, there is salvation for you in Christ, a rich salvation, a complete salvation, sufficient for all, offered to all, believe and it shall be yours. The fallacy which leads Mr F. astray is his confounding what is known with what is hidden, the revealed will of God with his secret counsel. He supposes the Israelites, while yet in the wilderness, and yet on their way to

\* Complete Works, p. 316.

Canaan with the hope of reaching it, to know all about themselves, which came to be known only after they had perished, and fallen short of the promised rest. It is almost needless to add that the same fallacy enters into all the reasoning about the incongruity of addressing the invitations of the gospel to those who have not been elected to life.

4. This objection is of great force, and it suggests several others of a similar nature. "Behold what manner of love the Father has bestowed on us, that we should be called the sons of God, therefore the world knoweth us not because it knew Him not."—1 John, iii. 1. The "manner of love" here spoken of is Christ's "dying for the ungodly," his being "not spared but delivered up for us all," his being "made sin for us, though he knew no sin, that we might be made the righteousness of God in him." This is proved clearly enough, if it needed any proof, by the latter part of the verse, "Therefore the world knoweth us not, because it knew him not;" the very terms, or nearly the very terms, in which the same Apostle speaks of the blessed Jesus, in another place. "He was in the world, and the world was made by him, and the world knew him not."—John i. 10.

What, then, is the import of the passage, "Behold, what manner of love?" Is it not an appeal to the death of Christ as the *grand demonstration* of the divine goodness—that to which we are indebted for all our spiritual privileges—that by which we are *called*, *i. e.*—setting aside the Hebraism—*made*, or *constituted* sons of God—brought into an intimate and endearing relation to the Most High—such a relation

as warrants us to cry to him, Abba, Father, and gives us a title to the heavenly inheritance, a joint title with him who is the "heir of all things." The love of "the Father bestowed on us" accomplishes all this—that love which he has displayed in the mission and death of his only begotten Son; and to this the Apostle appeals as something universally known, something visible to all, and worthy to command the attention of all.

Now, I would ask, can our brethren, consistently with their principles, join in the Apostle's appeal? Can they point to our sonship and say, Behold the manner of love that has accomplished this? Consistently with their principles I deny that they can. The death of Christ, according to them, procures no sonship. The death of Christ, according to them, belongs to the damned as much as to the saved. The love which makes men sons of God is a love altogether different—proceeding from the Most High under a wholly different character, and operating in a totally different way. The love which makes men sons of God is the love which bestows the Spirit, the love which regenerates the heart, turning it into a heart of flesh, and implanting in it the principle of faith. But is that a great demonstration of love?—an open public demonstration of love? Is it a process visible to all?—commanding the attention of all?—a process to which we may appeal with the Apostle and say, Behold, what manner of love? I deny that it is. On the contrary, it is a process silent and unperceived. The work of the Spirit is a secret work. No man can tell where it is going on. Often the subject of it him-

self cannot tell. It resembles the operation of leaven, or the growth of a plant. "So is the kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how."—Mark iv. 26, 27.

5. It follows from what has been said, that salvation should never be ascribed to Christ, but only to the Spirit. Christ comes not from the peculiar, but from the rectoral love. The mission and death of Christ are the work of God, not in the character of a kind benefactor, but in the character of a moral governor, and have an equal respect to the whole human race. The peculiar love which proceeds from him as a benefactor comes in, and begins to operate, only after the death of Christ is past—in consequence of the *separate arrangement*—in fulfilment of the *second part* of the divine purpose—that part which, in the order of the decrees, succeeds to the atonement! The peculiar love finds room for itself at this stage. The peculiar love enlightens, and renovates, and saves the soul. So our brethren are pleased to say. Such is their theory of the divine decrees, and of the whole plan of salvation. Now, I ask, if it be so, why is Christ called the Saviour? Why is that title not bestowed on the Spirit, and on the Spirit alone, for he, it is manifest, does the whole saving work? As for Christ, to be sure he dies, but of what avail is his death? He gives himself a ransom, but millions upon millions for whom the ransom is given are never set free! He sheds his precious blood—the blood as of a lamb without blemish and without spot—but millions upon millions who are

washed in that blood are never made white ! Why, then, I ask again, if this be so—as our brethren affirm it is—why do we hear so much of the salvation of Christ ? Why is he called Jesus, and said to save his people from their sins ? Why is his name said to be the only name under heaven by which we can be saved ? Or why do the saints and angels above direct their song of salvation to him, crying, “ Worthy is the Lamb ? ”

Let my readers judge of the merits of this theory. Let them say whether it is scriptural or unscriptural—honouring to the great Redeemer or dishonouring.

6. Lastly, it may be observed of this scheme of doctrine, that it never has been reduced, or perhaps is not reducible, to any fixed standard. It is so fluctuating as to take different forms in different hands. It changes its shape so often that you might almost say “ it shape has none.” Scarcely two of its abettors think or speak alike. Each forms his own theory, and propounds it after his own fashion, detailing what he conceives to have been the train of thought, and of purpose, in the divine mind, a proof that they are guided pretty much by conjecture, without any certain “ light to their feet, or lamp to their path.” Dr Wardlaw, as we have seen, supposes a rectoral and a saving love, the love of a ruler and the love of a benefactor, each giving birth to its appropriate course of action, the one connected with the general government of the world, the other with the ultimate salvation of those who are not of the world, but chosen out of it.

Bishop Davenant differs not far from this, perhaps, in the main, although he expresses himself in other terms. He supposes two “ ordinations” of God, the



Father, and two "intentions" on the part of Christ, the one indiscriminate, the other special. "Christ," he says, "in offering of himself, had a general intention conformed to the ordination of the Father, namely, that he *might deliver any persons whatsoever, indiscriminately*, from the guilt of their sins, provided they should believe on him, and in this sense he is said to have offered up himself for all. He had also, as conscious of the divine predestination, a special intention conformed to the secret and eternal good pleasure of the Father, namely, that he might obtain, through the merit of his death, for his sheep, who were given to him according to the decree of election, and might give them faith, salvation, and all things."\*

Camero, again, the founder of the sect, and certainly not the least gifted among them ; a man of whom, compared with his successors, we might almost say, as Milton has said of Adam, compared with his posterity,

—"The goodliest man of men since born  
His sons"————

This celebrated person supposes not fewer than four several decrees respecting our redemption, or four distinct branches in one general decree. *First*, A decree concerning the restoration of the divine image in fallen man, *de restauranda imagine Dei in creatura*. *Secondly*, A decree concerning the appointment of the Saviour, *de mittendo Filio*. *Thirdly*, A decree concerning the publishing of the gospel, or the bringing men to believe, *de reddendis hominibus idoneis ad credendum*.

\* Dissertation on the Death of Christ, Allport's Translation, vol. ii., chap. iii., p. 398.

And, *lastly*, A decree concerning the salvation of those who do believe, *de servandis credentibus*.

All this indicates, as every reader must perceive, a certain vacillation of thought on the part of those who support this scheme of doctrine, a certain tendency to speculate and theorize, not the characteristic of truth which is uniform, but rather of error which is various. The statement of Davenant, indeed, might be admitted as good and sound, provided it were reversed—provided it put the first of the two “ordinations” last, and the last first. The Scriptures tell us that the Saviour *loved the church, and gave himself for it. That he laid down his life for the sheep*, and it seems natural to conceive, nay, exceedingly unnatural not to conceive, that “in offering up himself” this was the first and most important object present to his thoughts ; while what concerned the rest of mankind, who had not been given to him in the same way, and whom he did not love with the same affection, occupied only the second place. By enduring the curse, indeed, by fulfilling the law, by dying for sin, so dying for sin as to render it consistent with the honour of God, and the purposes of his government to forgive sin ; by doing this he opened the door of mercy to all, he made an atonement sufficient for all, and the consequence is, that, in the adorable counsel of heaven, which it is not for us to fathom, wherever the gospel comes, mercy is freely proclaimed to all. This was doubtless a glorious design ; and who can tell how widely it may extend, or of how many happy consequences it may be productive ? Yet, unquestionably, it can never be deemed superior, but on the contrary subordinate, to that which actually

yields the fruits of salvation, and peoples heaven with a race of ransomed men.

As to the views of Camero, they are liable to other and still more serious objections. By separating the decree respecting the death of Christ, from the decree respecting the salvation of believers, he separates two things which are indissolubly connected, and of which it cannot be affirmed that the one was prior to the other. The decree concerning the mission of the Saviour, was, according to Camero, the second in order—that concerning the bringing men to believe was the third. The Saviour died simply to make atonement, without any special regard to one class of men more than another. The purpose to bring a particular class to believe, and by doing so, to avail themselves of the benefit of the atonement, was, if we may speak so, an afterthought, a matter altogether of subsequent arrangement! What places the absurdity of this in the strongest possible light, is the fact that the Saviour, by dying, *purchased faith* for all who believe. Not only were the persons present to his mind, but he stipulated for them, that, in virtue of his dying, the grace of faith, and all the other blessings of salvation should in due time be theirs. What less does he intimate when he says to the twelve, presenting them with the cup in the holy supper, “*This is my blood of the new covenant, shed for many, for the remission of sins.*” I do not enter into any discussion respecting the nature of the new covenant; I do not inquire how or when it was made—I only say it was sealed with the Saviour’s blood—the Saviour’s blood confirmed it, and made all its provisions sure to those for whom he died. What, then,

are its provisions ? One of them is remission of sins. "*I will be merciful to their unrighteousnesses, their sins and their iniquities will I remember no more.*" Another of them is spiritual knowledge, the saving knowledge of God. *They shall not teach every man his neighbour and every man his brother, saying, "Know the Lord," for they all shall know me, from the least even to the greatest.* But to crown all, another is, a new heart and a right spirit. *I will sprinkle clean water upon you, and ye shall be clean from all your filthinesses, and from all your idols will I cleanse you ; a new heart also will I give you, and a new spirit will I put within you, I will take away the stony heart out of your flesh, and will give you a heart of flesh.* Does not this include regeneration, which again includes faith and every other grace ; and if the covenant, of which these are the provisions, was sealed by the Saviour's blood, may it not be affirmed that faith and every other grace are procured by his blood ? How, then, could the purpose of his death be prior to the purpose of saving those who believe, when the very faith of those who believe was purchased by his death ? How could the *decretum de mittendo Filio*, be one determination in the divine mind, and another, and a subsequent determination be the *decretum de reddendis hominibus idoneis ad credendum* ? If ever there was an absurdity in conception or in argument, this certainly is one.

Whether, therefore, we take the views of those who support this theory separately, or whether we take them together, and mark their mutual inconsistency, we are led to the conclusion that it is a theory not well digested, nor agreeable to truth. Truth is, in all cases, uniform

and coherent, and the more closely it is investigated, the more prominently will these characteristic qualities be brought out. The opposite qualities belong only to systems where truth is wanting, or where a small portion of it only is blended with a portion of something different. I will not speak of this theory in such terms as it has been spoken of by some. I will not say with the Dutch theologians, who submitted the opinion of Camero to the judgment of the "divines of England," that it is "a hydra of errors," that it subverts the "necessity of the Christian religion," or that it ought to be "expelled from the Reformed churches." Nor will I say with Mosheim, that it is "nothing more than Arminianism or Pelagianism artfully dressed up, and ingeniously covered with a half transparent veil of specious but ambiguous expressions:" but I will say that to me it appears a departure, to a certain extent, from the wholesome words of sound doctrine, that its prevalence in the "reformed churches," particularly in the church to which I belong, I regard with feelings of deep regret, not unmixed with a portion of fear, and that had I influence to make my voice heard, I would say to all who are hankering after it, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest to your souls."

## CHAPTER VIII.

## ANSWERS TO SOME MISCELLANEOUS OBJECTIONS.

THE principal objections to the doctrine I advocate, as the reader must be aware, have been answered already. The chapter devoted to the reconciling of apparently conflicting texts, has been virtually devoted to that purpose. There are other objections, however, as has been hinted above, of a more miscellaneous nature, some of which have an air of plausibility, and a few of them it may not be improper briefly to notice.

1. The first is taken from 1 Cor. xv. 22 : "As in Adam *all* die, even so in Christ shall *all* be made alive." The objection supposes that the *all* in both cases denotes men universally, and I should imagine it also supposes that the death which came by Adam, and the life which comes by Christ, are each to be taken in the most unlimited sense. I offer then in reply the following remarks.

*First*, The objection proves too much for those who bring it. It proves the doctrine of universal salvation. The life obtained through Christ is eternal life, and if all who died in Adam are, without exception, made partakers of that life, the universal Restorationist is in the right, and there can be no such thing as eternal punishment, or a bottomless pit.



*Secondly*, If life be connected with the atonement at all, the doctrine of our brethren is effectually overthrown. According to them, Christ came neither to procure life nor to bestow it—he only came to make expiation for sin—and if, after the expiation is made, any obtain life, it is solely in virtue of a “separate arrangement.” To talk, therefore, of life in Christ as being a certain thing, not less certain than death in Adam—to use language of this kind, as the Apostle does, is to speak in a style, which to our brethren, and to all who think as they think, must be utterly incomprehensible.

But, *lastly*, The proper answer to the objection is, that the passage relates to believers alone. We should give the true meaning of the Apostle were we to read his words with an addition—“for as in Adam all (God’s children) die, even so in Christ shall (they) all be made alive.” To the impenitent portion of mankind there is not the slightest reference. They are not before the mind of the Apostle, nor does he speak of them either good or bad. Those of whom he speaks are those “who are Christ’s”—those “who have fallen asleep in Christ”—those of whom Christ is the “first-fruits”—and who in their “own order” shall be raised by Christ “at his coming.” The passage, therefore, rightly understood, affords ground for no objection—it says not a word on the controverted subject—and if it be urged as an objection, either by our brethren or by their confederates the Arminians, it is urged only through misapprehension.

2. Another passage which we may class with this, inasmuch as it is to be explained on the same principle, is Isa. liii. 6, “All we like sheep have gone astray, we

have turned every one to his own way, and the Lord *hath laid on him the iniquity of us all.*" The question is, In whose name does the prophet speak when he utters these words? Is it in the name of mankind universally, or is it in the name of the church? There can be little difficulty with regard to the answer. He speaks in the name of those who could say "with his stripes we are healed," which is not exactly the description of mankind universally. Besides, if the prophet used the general terms in the sense attached to them by the objectors, how could we reconcile him with himself, when he says of the Messiah in a subsequent verse, "he bore the sin of *many*, that is, of a limited number—and especially when he adds, "for the transgression of *my people* was he stricken?"

3. There are some passages which seem to intimate that those for whom the Saviour died shall finally perish, a surmise which, if true, would go far to establish the doctrine of our brethren. Of such passages the following are a specimen: "But if thy brother be grieved with thy meat, then walkest thou not charitably. Destroy not him with thy meat for whom Christ died," Rom. xiv. 15. "Through thy knowledge shall thy weak brother perish, for whom Christ died," 1 Cor. viii. 11. The argument from these passages is to this effect: If Christ died for those who perish, he died for all; no one doubts that he died for those who are saved; but those who are saved and those who perish, make up the whole race.

In reply to this some Calvinists have attempted, with no great success, to take off the force of the words, "destroy" and "perish," by making them to signify

something short of perdition. To me this appears rather unwise. The words, I am inclined to think, must be allowed their full latitude of meaning, for it is supposed that the weak brother *sins*, and sin when allowed to take its course, issues in ruin. Do I then admit that any christian brother, any one for whom Christ has died, shall be ultimately involved in ruin? I admit no such thing. I conceive that the contrary is demonstrably true. Who shall separate us from the love of Christ? Who shall pluck the elect for whom the Saviour died out of his hand? He will give to them eternal life, and they shall never perish. In the place before us the Apostle is speaking of the *tendency* of a certain tenor of conduct, and that tendency he pronounces the measure of its criminality. The subject he is treating of is the eating of meat that had been sacrificed to idols, or eating in an idol's temple, an action indifferent in itself, but which in some cases was attended with consequences the most serious. Some Christians were "strong in the faith," others were "weak." The strong knew that an idol was "nothing in the world," that it had no real existence, that it was a mere creature of the imagination, and that the food consecrated to it was in no respect different from other food. The "weak," however, who possessed not this knowledge, were embarrassed with doubts. They fancied that the idol was a real being, and that to sit down to an entertainment in its temple, or to partake of food that had been consecrated at its shrine, was to pay it a kind of homage, in one word, that to "eat" was to be guilty of idolatry. Now, it appears that the "strong" among the Corinthians acted a most thoughtless, a most

inconsiderate part, to call it by no worse name. They used the liberty which their superior knowledge gave them without regard to the scruples of their "weak" brethren. They partook with all freedom of the consecrated food, when occasion offered, just as if it had been any other food, and the consequence was that the "weak," associating with them, and influenced by their example, were induced in some cases to partake of it too. To them, however, the action was "sin." Their "conscience being weak was defiled." They conceived that when they ate they were guilty of idolatry, that they paid homage to another god besides the living and true God, and the criminality of the act was perhaps not less than if the case had been really as they supposed. What the Apostle most pointedly condemns is the conduct of the "stronger" brethren. They violated to a shocking extent the law of charity. They were chargeable with destroying their weak brother. The inference indeed does not at all follow that the weak brother was actually destroyed or perished eternally. The death of Christ, the promise of Christ, the unalterable love of Christ, as we have already hinted, had made effectual provision against such a result; but no thanks to him who "walked uncharitably," to him who "pleased himself," and who by the example he set threw a "stumblingblock, and an occasion of falling, in his brother's way." He was chargeable on the fairest construction with his brother's ruin. He had led his brother into sin, and consequently into destruction, and that the grace of the Saviour might prevent the destruction, or would prevent it, made not the smallest difference with regard to his criminality.

There is nothing therefore in the passages, when their true purport and bearing are considered, to support the inference drawn from them by our brethren; but there is something in them, I proceed to remark, decidedly favourable to our cause, of which our brethren do not seem to be aware. I do not know if there be a place in the whole New Testament from which the conclusion may be more triumphantly deduced that Christ died, not for all men, but for some only. The criminality of the action which the Apostle condemns, it must be observed, the extreme uncharitableness of those who "destroyed their brother with their meat," is made to rest on the circumstance that he whom they destroyed was a *brother*, and that being a brother, it was to be believed, to be taken for granted, that he was one for whom Christ had died. There would have been no room for believing this otherwise, no particular ground for thinking that Christ had died for him, unless he had been in the judgment of charity a Christian, but being a Christian this followed of course. A more decisive proof that Christ did not die for all indiscriminately, I cannot conceive. I feel warranted to affirm, on the authority of these passages, that he died only for those who shall ultimately be saved. If a man be a christian brother, a genuine christian brother, we are sure that Christ died for him. If he be not a christian brother, it is not yet certain whether he died for him or not. The presumption is as strong that he did not as that he did.

"Out of the eater came forth meat, and out of the strong came forth sweetness." The lion that roared against Samson by and by supplied him with food, and

so it is with the argument of our brethren. We rend it like a kid, and it yields us honey.

We are told that great importance was attached to this argument by a very eminent person, the late *Robert Hall* of *Bristol*. "He noticed farther," says *Dr Balmer* of *Berwick*, in "Miscellaneous Gleanings from his Conversational Remarks," "that the doctrine of general redemption was not only asserted expressly in many texts, but presupposed in others, such as, 'Destroy not him with thy meat,' &c."\* Presupposed in others! I appeal to my readers if the text produced do not presuppose the very reverse. It intimates, that if a man be a christian brother, the presumption is that Christ died for him, but that if he be not a christian brother, there is no presumption of the kind. Along with his great and rare qualities, Mr Hall had a certain impetuosity of thinking, which detracts considerably from the value of his opinions. The "Remark" just quoted is a proof that he had examined the question respecting the extent of the atonement rather superficially, and that his having "believed firmly in general redemption," and his having "preached it often," as we are told he did, are not quite conclusive evidence that it is true.

4. Akin to the texts we have just considered, is Heb. x. 29; "Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace?" The

\* Hall's Works, vol. vi., p. 144.



argument from this passage in favour of universal atonement, is taken from the clause, "hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." Those who are interested in the Saviour's death, it is said, are here represented as apostatizing, and exposing themselves to "much sorer punishment." Of course he must have died for some who shall perish, and there can be no infallible connexion between the shedding of his blood, and the final salvation of those for whom it was shed. This is the argument. It may be answered in more ways than one.

*First*, It may be alleged that the expression "wherewith he was sanctified," refers not to the apostate, but to the Saviour. This interpretation is adopted by several of our friends. "It is evident," says one, "from the whole construction of the passage, that the pronoun *he* does not refer to the apostate, but to Christ. Christ is said to be consecrated, or perfected, by suffering. Chap. ii. 10."\* Grant this, and there is nothing in the passage either about the blood of Christ being shed for apostates, or about its being applied to them in any sense. They are only said to despise it, or to account it an unholy thing, which is done by all unbelievers.

*Secondly*, Allowing the words "wherewith he was sanctified," to be spoken of the apostate, which, I confess, appears to me the more natural meaning, they must yet be considered as spoken of here not positively, but according to what is called the judgment of charity. Under the Old Testament, when the people entered into covenant with God, Moses sprinkled them with

\* Stevenson on the Offices of Christ, p. 222,

blood, saying, Behold the blood of the covenant, Exod. xxiv. 8. Under the New Testament, when men accede to the church, they are said to come "to the blood of sprinkling," Heb. xii. 24 ; and in partaking of the ordinance of the Supper, they drink of that cup of which the Saviour says, "This is my blood of the new covenant," Matt. xxvi. 28. All this they may do hypocritically, without having any interest in the great propitiation ; yet, in the judgment of that charity which "thinketh no evil," they are to be considered as doing it in spirit and in truth. Accordingly, they are said to be "sanctified" with the Saviour's blood, just as they are elsewhere styled, "holy brethren, partakers of the heavenly calling," Heb. iii. 1 ; and elsewhere again, "sanctified in Christ Jesus, called to be saints," 1 Cor. i. 2. Individuals of whom all this is said, may apostatize, and do apostatize, and hence the warning in the passage we are considering. If it be positively true of them, however—I mean, if they be sanctified with the blood of Christ, not in appearance only, but in reality, their apostatizing is impossible. "Much more, then," says Paul, "being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, shall we be saved by his life," Rom. v. 9, 10. This our brethren who plead for the universal atonement, cannot refuse to admit. They have not yet so entirely gone over to Pelagianism as to deny the doctrine of the saints' perseverance ; and if so, how can they maintain the argument, from the passage before us, in favour of their hypothesis ?

It is not unworthy of notice, that the charge brought against the apostate is, that he counts the blood of the covenant, κοινον, a common thing ; that is, common in the Jewish sense, not consecrated, unholy, unclean. I say, this is not unworthy of notice, particularly of the notice of our brethren, whose cause is not to be maintained without depreciating the blood of the covenant, and proving it void of efficacy. In a literal sense, they say it is a common thing, common to the whole human race, to the lost as well as to the saved, the unavoidable consequence from which is, that with regard to the great majority it has been shed in vain. What comfort can they have in avowing such a theory ? What comfort in defending it ? Every argument they bring is an argument against the value of the Saviour's blood. Every advantage they gain, is gained at the expense of its preciousness. Were there no consideration but this to move me, I should not soon be persuaded to join their ranks.

5. The only other passage to which I shall advert, is 2 Pet. ii. 1 :—" But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, *even denying the Lord that bought them.*" To give this passage the appearance of an argument in favour of universal atonement, two things must be taken for granted, neither of which can be proved—*first*, that the "Lord" means Jesus, our Saviour ; and, *secondly*, that the "buying" spoken of, means his redemption. I say, neither of these things can be proved, and with regard to the latter, particularly, there is a strong probability that it is not true.

(1.) The word rendered Lord is *Δεσποτης*, a title expressive of supreme dominion. When applied to men it signifies a master of slaves, or an absolute ruler whose own will is his law, and its correlate is *δουλος*, a slave. Applied to the Divine Being it is in most instances, if not in every instance, the distinctive appellation of God the Father. It occurs in the New Testament altogether five times, and, of these instances, only two are doubtful. With regard to the other three, there is no dispute. Of the two doubtful instances, the one is the passage under consideration, *denying the Lord that bought them*, *τον αγορασαντα αυτους δεσποτην*; the other is *Jude 4*, *denying the only Lord God and our Lord Jesus Christ*, *τον μονον δεσποτην θεον και κυριον ημων Ιησουν Χριστον*. The latter passage, the reader of Greek will immediately perceive, may denote not two persons, according to the English version, but one only, “the only potentate, our God and Lord, Jesus Christ.” Mr Granville Sharpe gives it among the *Examples* illustrative of his *Rules* for interpreting the Greek *Article* in the New Testament, and Beza, at a much earlier period, had rendered it in his version, *Solum illum herum Deum ac Dominum nostrum Jesum Christum*. Mac-knight, however, objects that the want of the article before *κυριον* is “too slight a foundation” on which to rest “so important a doctrine;” and he gives examples of passages where the Father and the Son are “mentioned jointly with the article prefixed to one of them only.” He farther objects, that Beza’s reading would appropriate the title, “only potentate,” to Christ alone, to the exclusion of the Father, and he adds, what seems to carry considerable weight, that the passage in *Jude*

is to be regarded as parallel to 1 John ii. 22, where the same description of persons whom Jude speaks of are represented as denying “the Father and the Son,” not the Son alone, but the Father and the Son together.

As to the passage before us, “denying the Lord that bought them,” it appears to me that the reasons for applying it to our Saviour are not nearly so strong as are the reasons for applying to him the passage in Jude. If it can be shown that the “buying” spoken of denotes not eternal redemption effected by his death, but some interposition of another kind, of which the false teachers had reaped the benefit—if this can be shown, as I think it may, the ground for supposing him to be meant will be greatly weakened, if not totally removed.

We may add, that the first christian writers, who may be supposed to have understood the language of the New Testament, seem to use the title *ὁ δεσποτης*, as a distinctive appellation of the first person in the Godhead. In particular, this may be remarked of the Roman *Clement*, one of the earliest and most respectable of their number. Once and again does this writer employ the title in his Epistle to the Corinthians, and in every instance, he uses it only in reference to God the Father.\* “The worlds beyond the ocean,” he says, “are governed by the same laws *του δεσποτου* of the Potentate.”† “All those things” (the various provisions of nature), he says again, “*ὁ μεγας δημιουργος και δεσποτης*, the mighty Artificer and Sovereign of all

\* I say *his Epistle*, as if there were but one, because I regard the Second Epistle, which goes by the name of Clement, as not genuine.

† Wotton’s Clement, chap. xx,

has appointed to exist in peace and harmony.”\* “Let us observe, beloved,” he says in a third place, “in what manner the Sovereign, ὁ δεσποτης, continually holds up to us the approaching resurrection, of which, having raised up the Lord Jesus, he has made him the first-fruits.”†

Other passages might be produced from the same author, but let these suffice. They warrant us to say with Dr Bennet, that “the Sovereign ὁ δεσποτης he seems to appropriate to the Father;”‡ and considering that Clement was the associate of the apostles, and wrote while some of them were yet in life, it may be presumed that he attached the true meaning to the title in question, and applied it as it was applied by them.

(2.) The next point to be ascertained is, in what sense the Lord had “bought” the false teachers, and scarcely need we say, that the same uncertainty rests upon this question as upon the other, or rather much greater uncertainty. The reader may ponder the following things.

*First*, The Epistles of Peter who was the Apostle of the circumcision, are addressed to converted Jews, the strangers scattered abroad through Pontus, Galatia, Cappadocia, Asia, and Bithynia. This is the received opinion, and notwithstanding all that has been alleged to the contrary by Michaelis and others, there seems no reason to doubt but it is the true one. And what is the object of both Epistles? The object of both, as the writer distinctly intimates, is to “stir up the minds” of these Jewish converts, that they might be “mind-

\* Wotton's Clement, chap. xx. † Ibid., chap. xxiv.

‡ Theology of the Early Christians, p. 119.



ful of the words spoken before by the *holy prophets*," as well as of what had been taught them by "the Apostles of the Lord."—2 Pet. iii. 2.

*Secondly*, It was natural, and not more natural than right, that those Jews who had embraced Christianity, receiving Jesus as the long expected Messiah, should regard the Lord God of Israel as their God, and should consider the great things he had done for their fathers, in former ages, as done in some sense for themselves.

*Thirdly*, Language similar to what we find in the passage we are considering, is often employed in the Old Testament Scriptures, to signify what God did for his ancient people, when he brought them out of Egypt, the house of their bondage, when he turned back their captivity at Babylon, and on other occasions employed his strong hand and outstretched arm in their behalf. They are said to be his people whom he had "redeemed," his "ransomed," for whom he made "a way to pass over," and he could address them, we find, in such terms as these, "I am the Lord thy God, the Holy One of Israel thy Saviour, I gave Egypt for thy 'ransom,' Ethiopia and Seba for thee." This, as I have said, is language of the same kind with that which we find in the passage before us, and may it not be to these very temporal deliverances that the Apostle refers? When he charges the false teachers with denying the Lord who bought them, may he not intimate that, in departing from the christian faith, they departed also from the Lord God of Israel, forgetting the signs and wonders he had wrought in the sight of their fathers,—the marvellous things he had brought to pass in the land of Egypt, and in the field of Zoan?

Let the reader judge of this as he may be inclined—I submit it for consideration, and it deserves consideration—but there are two remarks, of a more decisive nature, which I proceed to subjoin.

1. Even Macknight, although a thorough Arminian, sees and admits that the “buying” cannot mean eternal redemption. “Because the Lord is said to have bought the persons who denied him, buying cannot mean the buying of these persons from eternal punishment.” If he had bought them from eternal punishment they would never have denied him, at least, so denied him as to bring upon themselves “swift destruction,” else the destruction here called “swift” cannot be final and irremediable. This appears to carry its own evidence. Although we admit, as we have done in a former chapter, that pecuniary language applied to the atonement is to be understood not literally but figuratively, we are far from admitting that it has no meaning at all. Although we do not conceive that when Christ is said to have given himself a ransom for us, or to have bought us with a price, a certain amount of suffering was demanded of him, and that he endured that certain amount exactly. Although we attach no such commercial ideas to the language, we yet conceive that it is language of the most expressive nature, and that it intimates at least the two following things—*first*, that the blessed Sufferer has made our redemption possible, removing out of the way of it all legal obstructions; and, *secondly*, that he has also made it sure, stipulating for it not less certainly than if, literally speaking, he had paid a price. If the language mean less than this it must be absurd. It must be an example of metaphor abused,

a species of license not to be imputed to writers of reputation, either sacred or profane. The Arminian interpreter sees this and admits it. Are we not warranted to say with him, "the buying cannot mean buying from eternal punishment?"

2. The Lord having *bought* the false teachers is represented as the great aggravation of their sin in denying him. It would have been little, comparatively, for other men to deny him, but for those whom he had bought to deny him—*there* was delinquency—*there* was criminality of the deepest shade! So the Apostle reasons, yet who does not see that, upon the principles of our brethren, he reasons most inconsequentially? Upon the principles of our brethren, the Lord's having bought the false teachers could be no aggravation of their sin whatever, nor can it be an aggravation of any one sin more than of another. The Lord has bought all men, if our brethren be in the right—every human being that ever was, or ever shall be, has the Lord bought—and of course every human being, when he sins,\*sins against the Lord who bought him. It is plain, therefore, that the Apostle, in this much disputed passage, reasons upon other principles than the principles of our brethren, and that, be his meaning what it may, it cannot possibly be the meaning they would ascribe to him.

Under the head of Miscellaneous Objections it may not, perhaps, be improper to advert, in a few sentences, to what is alleged by our brethren respecting the incompatibility of our views on the subject of atonement with the moral government of God. The moral government of God extends to all men, and our bre-

thren seem to imagine, at least some of their most noted writers, that it follows as an inevitable consequence that the atonement must extend to all men too. The atonement, they tell us, is the "foundation of moral government;" it is "a principle of moral administration," and must, therefore, concern the whole species alike. I am not very sure if I understand correctly what they mean when they talk of moral government; but when they intimate that atonement and moral government must needs be co-extensive, I am perfectly sure they assert what is neither tenable nor true. If atonement and moral government must needs be co-extensive, it follows that atonement is essential to moral government, and that wherever the one exists the other must exist also—a position utterly at variance with facts.

Into the consideration of this subject I cannot enter at any length, my hasty performance is drawing to a close, and I must confine myself to a few cursory remarks. I am satisfied, however, that it is a subject of the very greatest magnitude, that sound views respecting it are essential to every right theory, either of morals or of religion, and that the man who shall take it up and discuss it, with a reasonable share of candour and good sense, will confer an inestimable benefit on the christian public.

"Moral government," says Bishop Butler, "consists in rewarding the righteous, and punishing the wicked; in rendering to men according to their actions, considered as good or evil. And the perfection of moral government consists in doing this with regard to all intelligent creatures, in an exact proportion to their

personal merits or demerits.”—*Analogy*, Part I. chap. iii. p. 56.

Moral government is the government of creatures endowed with reason and conscience—who are capable of knowing, fearing, loving, obeying, and enjoying their Almighty Maker—who are bound to love and obey him by the law of their nature—and who, if they fail to do so, must be regarded as transgressors of the law, and subject to its penalty. In other words, moral government is the government of which the rule is the moral law—that law which sprung out of the relation necessarily subsisting between a rational creature and its Creator, and which, if expressed in words, takes the following shape :—“ Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind.” Wherever this law is promulgated, wherever this law is the rule of administration, there moral government is established—there the functions of moral government are exercised, although it may be a state where there is no sin, and consequently no atonement, or a state where, although there is sin, there is no mercy, which suggests the same conclusion.

Moral government is carried on in heaven—indeed, what Butler calls “ the perfection of moral government.” In that blessed state each individual is treated in exact proportion to his deserts. I mean heaven, not as the house of many mansions, to which the souls of the just are removed, but as the habitation of the holy angels, those glorious spirits who have kept their first estate, and who are represented as the ministers of God, standing in his presence, and “ hearkening to the voice of his word.” The angels need no atone-

ment, and they partake of none. They have never sinned, and no provision of mercy is required to recover them from sin. Yet they are the subjects of moral government—the most perfect moral government, we have reason to think, anywhere existing throughout the extent of the Almighty's empire. The angels, indeed, are affected by the atonement—the atonement made for human transgression by the obedience and death of the Son of God—affected they are by that atonement in various ways, and to a degree of which we are ill qualified to judge. “Which things,” says an apostle, speaking of the mysteries of our redemption, “which things the angels desire to look into,” *παρακυνψαντες*, stooping down, with earnest and curious gaze, after the manner in which the cherubim in the sanctuary are represented as directing their eye toward the mercy-seat, 1 Peter i. 12. Elsewhere we are told that “they are all ministering spirits sent forth to minister to them who shall be heirs of salvation,” Heb. i. 14. Elsewhere, again, it is intimated that the making known to them “the principalities and powers in the heavenly places, the manifold wisdom of God,” exhibited in the scheme of mercy, was one object contemplated in the institution of the church, Eph. iii. 10. And in the visions of the Apocalypse, we find them taking part with the elders, who are understood to represent the church, and with the living creatures, who are understood to represent the teachers of the church, in raising songs of salvation to the Lord God and to the Lamb, Rev. v. 11, 12. All this proves that the holy angels take an interest in the atonement—we may venture to say, the most intense interest—much more intense than crea-



tures of inferior capacity can be supposed to take ; yet where is the man who will affirm that it is, in any sense, an atonement for them, or that it enters as a principle into that moral administration of which they are the subjects ?

Moral government is carried on in hell, the abode of the devil and his angels. There sin is constantly committed, and by him, who executes justice and judgment, as constantly punished. There the moral law is the rule of administration, the law which says, Thou shalt love the Lord thy God. The inability of these accursed fiends to comply with this law, their inability to do any thing but hate him who demands their love, does not make void his right to demand it, nor, on the other hand, does it diminish their guilt in refusing it, as the fearful recompense rendered to them bears witness—the weeping, and wailing, and gnashing of teeth, which prevail in their dismal abode.

The devils, too, are affected by the atonement—affected by it not less, although in an opposite way, perhaps we might say affected much more, than their brethren who fell not, but kept their first estate. The atonement is the foundation of a kingdom by which their kingdom is crushed. The devil was the “old serpent,” the beguiler, the bruising of whose head was announced when first it was intimated that man should find grace. “To destroy the works of the devil” was the great purpose for which “the Son of God was manifested,” and when lifted up on the accursed tree, he “spoiled principalities and powers, and made a show of them openly.” The devils, therefore, are not without an interest in the atonement, a very special

interest, but it never was intended to "wash their robes or make them white;" it never was intended to bring to them the tidings of peace, nor does it enter as an element into that most righteous, although most appalling, system of rule which is exercised in their prison-house.

It may be added, that moral government was carried on in our world previous to the fall. The paradisaical state exemplified it in the greatest perfection, although in that state the atonement was never heard of till it had ceased to be paradisaical. Our first parents were as truly the subjects of God's moral government before they tasted the forbidden tree as after, and the only difference was, that in the one condition they knew nothing but good, in the other they knew both good and evil. So much for the proof of the often repeated assertion, that the atonement is the "foundation of all moral government."

It may be said however, perhaps, that this is rather away from the purpose. Our brethren may only mean that, in this our world, the atonement has been a principle of moral administration ever since the fall. I acknowledge that to a certain extent it has, exactly to the same extent as the true religion has been disseminated, but I do not see how that goes to prove the universality of the atonement. I cannot understand how the atonement should be a principle of government to those who never heard of it, and that, alas! has always been, and at the present moment is, the situation occupied by the great majority of the race. Can the great God mean to govern mankind by something which he does not make known to them—some-

thing which they never can discover by their unassisted reason, and which he does not think proper to reveal? One would think such government cannot be just government, and, consequently, not the government of the Holy One. Those who impute to the Holy One such a system of government certainly go far to arraign his equity, and to charge him with procedure not such as becomes the Judge of all the earth. I need not tell my readers what a small portion of mankind have ever been visited by the gospel, or consequently have ever heard of the atonement which the gospel reveals. Of the whole period that has elapsed since the creation, more than two-thirds belong to the Patriarchal and Jewish ages, during which the Saviour, if he could be said to be made known at all, was made known only on the most limited scale. And even since the introduction of Christianity, although there is a command to go and teach all nations, how few nations comparatively have yet been taught? To what a melancholy extent does darkness still cover the earth, and gross darkness the people? I deny that the atonement can give a new character to the Divine administration, can in any essential manner modify that administration, in those parts of the world where it is unheard of, and I therefore admit not, but reject the assertion of our brethren, that "the gospel is an instrument of moral government to all." "As many as have sinned without law shall also perish without law, and as many as have sinned in the law, shall be judged by the law," Rom. ii. 12. This is the only equitable rule, and this, we may be certain, is the rule of God's procedure in the case we speak of, only putting the gospel in place

of the law, that is, the New Testament and the Old together, in place of the Old alone.

Some of the remaining topics I shall dismiss with a briefer notice.

I. It is alleged that the atonement must be universal, or have an equal reference to the whole human race, because it is owing to the atonement that the race have continued to exist subsequently to the fall. "If there be no relationship between the atonement of Christ and the providence of God, it is impossible to account for the continuation of mankind on the face of the earth." \* This proposition is stated so vaguely that it might perhaps be both affirmed and denied. In one sense it may be true, in another not true, but if the meaning be, that had the atonement not been provided, Adam would have perished and left no posterity, we may take leave to offer the following remarks.

(1.) The assertion seems rather an attempt at being wise beyond what is written. The great God has not revealed, at least not explicitly, the reasons of his procedure in continuing our race, and in our conjectures on the subject we are liable to err. There may be ground for saying that, in all probability, regard to the atonement was one reason, and a main reason, but no man is warranted to affirm that it was the only reason.

(2.) Although the race have been continued chiefly from regard to the atonement, it does not necessarily follow that the atonement was intended for the whole race alike. "We sow many seeds," says Dr Paley, "to raise one flower." The law of which what Paley

\* Jenkyn, chap. vii., p. 201.

says is an example, is a law which pervades all nature, and is it not analogous to this law, or rather a great and transcendent illustration of it, that through the manifestation of the Son of God in their nature, not the whole, but a portion of the human race, should be brought to "glory and immortality?" We know, indeed, that this shall be the ultimate result, and in all the ways and operations of God the result may be regarded as the exponent, and the only true exponent, of the purpose.

(3.) A race of fallen creatures may be continued in existence for whom there is no atonement. There is no atonement for Satan and his angels, yet they exist. Will our brethren say, that "if there be no relationship between the atonement of Christ and the providence of God," towards the devils, their continued existence is not to be accounted for?

(4.) After all we have said, may not the true reason for the continuance of mankind be found in that divine constitution which made the fall of their progenitor the fall of the race? I can conceive that the transaction with Adam might be of such a nature, might have such a reference to every individual of his posterity, as to require that all these individuals, each in his own order, should be brought into existence: If this was so, and it seems highly probable, the continued existence of mankind was previously secured—secured by an antecedent transaction, independently of the atonement.

II. It is surmised that "the provision of a Saviour and the promise of mercy through him, was a virtual abrogation of the original curse. It was equivalent to a

universal pardon.” \* Of course it will follow that the government under which men are now placed is government which does not recognize the original curse, and this, I presume, must be the basis on which our brethren rest more than one doctrine, which they are generally understood to hold and to disseminate, such as—*first*, That no atonement is necessary for infants—*secondly*, That all children dying in infancy shall be saved—and, *lastly*, That there is no ground of condemnation but one, the rejection of the gospel. The original condemnation is virtually abrogated, and unless it be incurred anew by unbelief, the universal atonement must be followed by universal salvation. With regard to this I submit the following observations :—

(1.) If such a provision was made at the fall, it appears to have been made to little purpose. In no one instance, we are warranted to say, has it been productive of the desired effect. The “universal pardon” has not prevented, or rather has not removed, the universal condemnation. In all past time, from the fall downwards, it has been true, and it is still true at the present moment, that the world, without exception, the human race, old and young, are lying in sin, under the curse, cut off from God, the objects of his displeasure. This is the account Paul gives us in his Epistle to the Romans. He tells us, in no equivocal language, that “every mouth is stopped,” that “the whole world are guilty before God,” and that the only way in which we can be delivered from condemnation—not a possible condemnation—not a condemnation

\* Payne, Lecture xiii., p. 218.



that *may* be incurred, but that has been incurred already, and under the pressure of which we are lying—that the only way we can escape from it is by “the faith of Jesus Christ.”—Rom. iii. 19–22.

(2.) The language of Paul in the place referred to, is the uniform language of the New Testament. I mean, the same representation is every where given of the condition of men when first visited by the gospel. They are under wrath, they are under condemnation; if they believe, the condemnation is removed, if they believe not, it remains. “He that believeth on the Son,” says the great Master himself, “he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God, *μεινει ἐπ’ αὐτον*, abideth on him.” It does not come upon him, for it is on him before, but it is not removed, as it would be if he believed.

(3.) As to the case of infants, it is a subject into which I am not disposed to inquire. One thing is clear, that if the doctrine of universal atonement be not made out by other and better evidence, all the aid it can derive from the kindred doctrine of the universal salvation of infants, will not avail it much. The Scriptures teach us that infants have *sinned*, although in a peculiar way—not after the similitude of Adam’s transgression—and where is the man who will venture to affirm, that, if they have sinned at all, although in a peculiar way, they do not need an atonement? If there be such a man, he must be told that the Scriptures say, in opposition to him, “the wages of sin,”—without determining what sin, the sin of infants as well as of adults—“the wages of sin are death.” We may add

what is witnessed by all, what is attested by universal experience, that infants suffer as well as others ; that, as well as others infants die—the sentence remains on them, the sentence is executed on them just as on adults ; and though there is good ground to believe, that, with regard to many of them, a very large proportion of them, the penal part of it is removed through Him by whose “ obedience many are made righteous,” and the “ free gift abounds to justification more than the offence to condemnation ;” yet that this is the case with all and every one of them, heathen and christian, within the pale of the church, and without the pale of the church, is what, indeed, may be affirmed, but what must be affirmed, if at all, not only without evidence, but in the face of evidence.

III. It is intimated, and certainly with no lack of confidence, that the universality of the atonement follows, as a consequence, from the Saviour’s mediatorial power. “ The mediatorial presidency of Christ,” says one, “ shows the connexion of his atonement with all the works of God. His atonement is the ground of his government over the universe. The mediatorial glory of Christ is an official glory that *followed* his sufferings. His crown is linked to his cross. He became obedient to death, even the death of the cross ; *wherefore* God highly exalted him to the universal presidency.”\* On this I take leave to offer the following remarks.

*First*, I admit that the mediatorial power of the blessed Jesus is without limits. “ All things are put in subjection under him.” “ All power is given to him in heaven and on earth.” “ He has received a name

\* Jenkyn on the Atonement, chap. v., sect. 3, p. 146.

above every name." There is no providence, strictly speaking, but his providence. There is no course of events going on in any quarter of the universe but what is carried on by him—by his agency, or under his control.

*Secondly*, I admit that his mediatorial power is founded on his atonement. It is, indeed, because he humbled himself, and became obedient to death, the death of the cross, that God has exalted him. It is because he glorified the Father on earth, and finished the work given him to do, that the Father has now glorified him with his own self, with the glory which he had with him before the world was. I will not, indeed, affirm that his conducting the affairs of providence is solely and exclusively the result of his abasement. I conceive there is evidence in the Scriptures that this department of the divine operations belongs to him, independently of what he has done and suffered as our Redeemer. To him as the WORD, the REASON, the LIGHT, the *Απανγασμα της δοξης*, or BRIGHTNESS of GLORY,—to him as the ONLY BEGOTTEN SON in the bosom of the Father,—it belonged to reveal the Godhead in all the various modes, and through all the various channels, by which it actually is revealed to the intelligent universe, by creation, by providence, and of course by redemption, if a scheme of redemption should come to be adopted. I doubt if it was, as Mediator, that he "created all things which are in heaven, and which are on earth;" I doubt if it was, as Mediator, that in him "all things consisted," or that he "upheld all things by the word of his power;" but I doubt not at all, I believe most firmly, on the ground of the most abundant testimony, that, having humbled himself to

assume our nature, and having in that nature become obedient to death, the death of the cross, he is in that nature exalted to be the Head of the universe, has the government laid upon his shoulders, and is honoured with a name above every name—a name to which homage is paid by things in heaven, and things on earth, and things under the earth, every knee bowing to him, and every tongue confessing that he is Lord.

*Thirdly*, I admit not, however, but positively deny, what indeed one should think needs no denial, what it seems utter madness to affirm, and scarcely less madness even to insinuate, that his atonement and his mediatorial power are of equal extent. Yet this actually seems to be insinuated by some of our brethren. What less do they mean when they tell us of the “intelligences of other worlds being positively benefited by the blessings of the atonement,” and of the Saviour “sanctifying and baptizing *every world* with the blood of sprinkling?” Upon this supposition, for whom has he made atonement? Not for men only, as every one must see—not for men in the most unlimited sense—but for the universe—for intelligent creatures of every order, and every condition—those who have never sinned, and those whose sin is never to be forgiven. First of all, he has made atonement for the spirits around the throne, for they are among the “principalities and powers” who are “made subject to him;” and next, he has made atonement also for Satan and his angels, for they belong to the “things under the earth” who are commanded to “bow to him,” or, at all events, are included among the “enemies who are made his footstool.”

There is, indeed, as my readers are aware, a passage which speaks of things in heaven being *reconciled*—*reconciled* by the blood of the cross—as well as things on earth. “For it pleased the Father that in him should all fulness dwell ; and (he having made peace by the blood of his cross) by him to reconcile all things to himself, by him, I say, whether they be things on earth, or things in heaven,” Colos. i. 19, 20. There is another passage which speaks of things in heaven and things on earth being gathered together in Christ, or, as the word signifies, collected under one head. “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him,” Eph. i. 10. The things in heaven might perhaps be restricted to “the spirits of the just made perfect,” and in that case we should have no difficulty, because their reconciliation by the blood of the cross has been effected exactly in the same way as the reconciliation of their brethren on earth. While, however, in this way we got rid of the difficulty, we should at the same time get rid of something more—we should be deprived of a great part of the meaning, and of what may be considered as, in some respects, the nobler and more interesting part.

The passages are both of unequalled magnificence, giving us a transcendent view of the mediatorial scheme in its moral influence, stretching far beyond what may be called the strict and proper sphere of its operation, and without adverting to the point of criticism about *reconciling* things in heaven, without saying whether, with Macknight, instead of *reconcile* we ought to say

*unite*, or whether with Augustine and others, we should consider the reconciliation of the angels as being reconciliation to *us*, rather than to God, with whom they were never at enmity—without stopping to take the smallest notice of such things, I would say at once, that we are warranted to contemplate the blessed Jesus in his state of exaltation—the fruit, the reward, of his meritorious abasement—as the Head of the “whole family in heaven and on earth,” the Head, the Governor, the Lord, of a countless multitude of happy creatures united into one vast brotherhood, consisting partly of redeemed men, gathered by his grace out of every kindred, and tribe, and people ; partly of holy angels, “an innumerable company,” of all degrees and orders, thrones, and dominions, and principalities, and powers.

Does this, however, throw the smallest light on the extent of the atonement ? Does it put any man in a fitter condition than he was in before to determine for whom the Saviour died—whether for many or for few, for all or for some ? I deny that it does. I maintain that it leaves that question exactly as it was, and the only inquiry comes to be, which of the two schemes—that maintained by our brethren, or that maintained by us, possesses the greatest moral grandeur, exhibits the Saviour in the most commanding attitude, or may be supposed to exalt him most in the estimation of angels, good or bad, in the regions of misery or in the regions of bliss ?

May not our divine Lord, regarded as the Head of a chosen race, the Shepherd, the Husband of his spouse the church, whom he has loved, whom he has redeemed,



whom he has called out of the world lying in wickedness, upon whom he has named his name, whom he has arrayed in the pure linen clean and white, which is the righteousness of saints, and whom he will present before the throne of his Father with exceeding joy—May not the exalted Redeemer, viewed in this character, accomplishing this design, be fully as much an object of admiration to the inhabitants of heaven, fully as much an object of dismay to the inhabitants of hell, as he is likely to be, as he possibly can be, supposing him to be regarded by both these orders of creatures, as he must be regarded upon the principles of our brethren, —dying without any particular intention—laying down his life at a peradventure—pouring out his blood a boundless but aimless expiation—not saving all for whom he died—not saving even the majority—leaving the great majority in the fangs of Satan—in the flames of perdition—everlasting perdition—sowing much but reaping little, making an ample purchase but receiving a small return, paying an infinite price, but paying it for nothing, or next to nothing? I say, whether will it magnify the Redeemer most in the eyes of angels, good or bad, supposing him to be viewed in this light, or supposing him to be viewed in the other and nobler light to which we have adverted? We blame, and justly blame, the theology of the heathen; particularly we blame the licentiousness of their poets who represent their deities as thwarted in their intentions, sometimes mingling in mortal warfare, and sometimes even defeated by mortals. We condemn such representations, we pronounce them most pernicious, most impious, subversive of all morality, and of all sound

theism ; and I submit, if such representations be not too nearly allied, much too nearly allied, to the view which must be taken of the labours and sufferings of the Great God our Saviour, provided there be any truth in the principles of our brethren ?

*Lastly*, It seems to me not improper to add, that some of our brethren, in treating of the Saviour's supreme dominion, are in the way of throwing out assertions which I cannot characterize otherwise than by calling them unjustifiable and wild. We find fault with churchmen for blending civil and sacred things ; with the venerable *Hooker*, for instance, we find fault, for making the church the commonwealth, and the commonwealth the church ; what should we say of *Hooker*, or what should we say of any other man, if, instead of church and commonwealth, we found him making the universe the church, and the church the universe ? Yet, what less than this extravagance is advanced by some of our brethren ? Christ is declared to be the "President of the Universe," and the proof assigned for this is that he is a *High Priest* over the house of God, a *Minister* of the *Sanctuary* and of the true *Tabernacle*, which the Lord pitched, and not man."\* "In his official character Christ is the *Receiver-General* of all the revenues of God's immense empire, and as the *Mediatorial President* he presents them to God."† That is, if it have any meaning, he is the Mediator not between God and men only, but between God and all other beings ; he is the High Priest and Intercessor not of the church only, not even of the

\* Jenkyn, chap. v., sect. 3, p. 142.

† Ibid., p. 145.

world, but of the universe. Christ is the "Head of his body the church." Christ is also "Head over all things to the church." These are his offices, according to the Scriptures ; yet these offices are essentially distinct, and to confound them is to blend heaven and earth, spiritual and temporal, civil and sacred things. I appeal, however, to every reader, if it be possible to confound them more effectually, more avowedly, than they are confounded in the passages just cited. Nor are these the only passages of the kind. Speaking of the atonement in its relation to providence, that providence which rules over all good and evil, just and unjust, the same author says, "The atoning Mediator is in priority of arrangement, the first in the series of the blessings of infinite providence. It pleased the Father to make him the magazine of all fulness of blessing, and it is out of his *fulness* that we all have received."\* There is, then, no specific difference between common and saving blessings, the portion of God's children and the portion of his enemies, what comes through the medium of the new covenant, and what through any other channel ! There is, in fact, but one portion, and one channel of conveyance ! All that is enjoyed on earth, by the good, and by the bad, believers and unbelievers, the object of God's favour and the objects of his displeasure—all is the fulness of Christ, and for aught that appears, Christ holds to all the same relation ! These things, by whomsoever they be advanced, I call wild and extravagant. They certainly are subversive of all the theology that has hitherto been taught in our churches, or that, I think,

\* Jenkyn, chap. vii., sect. 3, p. 209.

is taught in the Bible. Far be it from me, however, to impute such sentiments to any but those who avow them. That all the brethren, whom the present discussion concerns, would lend their countenance to such sentiments, I do not believe. Many of them, I am certain, and these the most respectable, would reject them with abhorrence. It is a matter, however, of serious inquiry, and one which, at the present crisis, forces itself on our attention, how far such monstrous doctrines—for I can call them by no better name—naturally spring out of particular views on the subject of the atonement.

## CONCLUSION.

1. It is with less satisfaction than some may believe that I find myself putting the finishing hand to this little Work. The anxiety with which it was undertaken has not abated as it proceeded, and is, if possible, augmented rather than diminished, now that it is coming to a close. If an excuse may be offered for appearing before the public with any thing so hastily got up, especially on so important a subject, I may, perhaps, be permitted to seek one in the fact, that I have not acted altogether from my own impulse. To a certain extent I have yielded, perhaps unwisely yielded, to the wishes of others.

Towards the close of last year a strong desire was felt, in various quarters, that, previous to next meeting of the United Secession Synod, something should be written on the subject of the Atonement, in vindication of the principles held by that Synod and by the church of Scotland. Although these principles are stated without ambiguity in our authorized standards, to which every minister and elder in the body at his ordination, and most church members at their admission, have given an explicit, and, it may be presumed, an honest assent ; yet, since opposite opinions verging towards Pelagianism have been set afloat in different places, and are understood to have spread widely, especially among preachers and junior Ministers, it was conceived that a brief exposition of the doctrine received among us, on the point chiefly controverted,—the extent of the Atonement,—

might be of essential service in various ways, partly perhaps by helping to settle the minds of some waverers, but chiefly by contributing to an object exceedingly to be desired—the removal of mutual suspicions, and the restoration of mutual confidence in all parts of the church. Different proposals, I believe, were made, different individuals were thought of who might undertake the task. One trusted to another, great reluctance was felt on all sides, much time was spent in deliberating, till at length the resolution to proceed was taken, almost at the eleventh hour, and the consequence is, the performance has been far too hurriedly executed, two-thirds of it or more having been written as it was passing through the press. This is a statement, I am well aware, in which the public can take little interest, but I trust I shall be forgiven for making it, as it is due to myself.

2. No man can be more sensible than I am that the views advanced in the foregoing pages, on almost all the interesting topics brought under discussion, are exceedingly defective. It is hardly in the way of conducting a controversy, let the spirit that pervades it be ever so amicable, that great truths and great principles can be satisfactorily unfolded. Enough, however, I would hope, has been said to show that the system usually called Calvinistic is not quite so indefensible, even in what has been deemed its most vulnerable point,—the doctrine of particular redemption,—as some young persons among us are inclined to believe. Especially I would hope enough has been said to show that the other system, call it Semipelagian, or call it what you please, by which some would correct or displace the



Calvinistic, and which these same young persons, in their fondness for novelty, are understood to regard as a mighty discovery, has not, after all, so much to recommend it in whatever light it be viewed, whether you look at the mutual coherence of its parts, or whether at the scriptural evidence in its favour.

3. One main purpose of the work, as my readers must have observed, is to reconcile texts, which, on the subject of the Atonement, appear to be at variance—those which represent it as limited in its design, and those which represent it as unlimited. Rules of interpretation have been pointed out, by which these are to be explained—so explained as to be harmonized—and to this part of the performance I refer with some degree of satisfaction. A multitude of passages where the terms *world*, and *whole world*, with the equivalent terms *all men*, and *every man* occur, and which, to superficial readers, seem conclusive evidence against the doctrine I advocate, have been subjected to examination, and proved, when rightly understood, to have no such bearing. This, I humbly conceive, is something accomplished. Fain would I hope that, while it weakens the cause of our brethren, and tends to check their too “confident boasting,” it will contribute, at the same time, to a much better and more desirable purpose, by removing the doubts of some who had begun to doubt, and encouraging them to stand fast in the faith.

4. Another, and a still more important object of the foregoing pages, is to meet the well-known objection drawn from the general invitations of the gospel, taken in connexion with what is called a limited atonement. How far I have succeeded in this others must judge.

I have not sought the solution of the difficulty, as it is usually sought, in the sufficiency of the Atonement. The mere sufficiency, I have always thought, how glorious soever, how infinite soever, is really not ground enough on which to rest the universal call. In this I agree so far with the brethren whom I oppose ; but what I do not find in the sufficiency of the Atonement, I find in the fact that it was a general remedy. In some sense it was an atonement for all. In some sense the Saviour stood in the room of all. Satisfying not distributive, but public justice ; bearing not the *culpa* of our sins, but the *reatus*, the *legal answerableness*, as Dr Pye Smith calls it, not the *blameworthiness*,—satisfying justice in this sense, the blessed Jesus necessarily satisfied it for all, not for a select portion, but for the entire race whose nature he wore. What opened the door of mercy for any one, opened it for every one. What rendered it consistent with the honour of God's character, and the security of his government, to save a single individual, rendered it equally consistent with both to save the whole world, provided that had been agreeable to “ the good pleasure which he purposed in himself.”

Upon this ground, I conceive the great God can most consistently bring near his salvation to all, as he does bring it near in the administration of the gospel, and the real difficulty, which no man can solve, which no man needs attempt to solve—the difficulty which attaches to the scheme of our brethren as much as to ours, which attaches alike to every scheme that admits the existence of divine decrees—the great and overpowering difficulty is, how to reconcile the offer of

grace with the want of a purpose to bestow grace, or rather with a purpose not to bestow it. It is needless for me to repeat what has been often stated, and what is granted on all hands, that the admission of this difficulty affords no sort of pretext in exculpation of sinners by whom grace is rejected. A divine decree, fixing an event which depends on human volition, or the divine prescience foreseeing such an event, renders it indeed absolutely certain as to its futurity, but exerts no influence, less or more, on the volition of which it is the result. The offer of grace, accompanied with a purpose not to bestow grace, must needs issue in the rejection of the offer; but with whom does the blame of the rejection rest? It rests wholly with him to whom the offer is made. And who will say that there is a want of sincerity, or a want of earnestness, on the part of the Most High in making the offer? Was there any want of sincerity, or of earnestness, in the injunction to Pharaoh, the oft repeated injunction, "Let my people go that they may serve me," although the Lord had previously said unto Moses, "Pharaoh will *not* hearken unto you, that my wonders may be multiplied in the land of Egypt?" Or was there a want of sincerity, or of earnestness, in the tears and lamentations of the blessed Jesus, when he wept over Jerusalem, and said, "Oh Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her brood under her wings, and ye would not," although in reference to this very Jerusalem, and the very race over whom these lamentations were uttered, the commission had long ago

been given,—"Go and tell this people, saying, Hear ye indeed but understand not, and see ye indeed but perceive not, make the heart of this people fat, and their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and turn, and be healed." Isa. vi. 8-10 ; John xii. 37-41. We can state facts on this mysterious subject, but nothing more. He would be the most presumptuous of mortals who should attempt doing more—at least, next in presumption to him who should dare to "find fault," and should, of course, draw upon himself the appalling reproof, "Who art thou, O man ! that repliest against God ?"

On this ground also there is no difficulty in erecting the whole framework of the Saviour's suretyship and representation—the whole doctrine of the covenant of grace and of imputed righteousness. The statement given on this subject in the preceding pages, I am well aware, is somewhat superficial. Indeed, nothing more was intended at the time than a cursory notice of it, yet I hold it to be a subject of the last importance, the *article*, as Luther was pleased to call it, which, just as it is avowed or not avowed, bespeaks a "standing or a falling church;" and I take leave to intimate here that there is full room for it, according to the view I have taken of the nature of the atonement. The atonement, in its general nature, was unlimited, satisfying the claims of public justice for the whole race. In its special nature, however, in its secret and real intention, it was a provision for some only, the sheep, the church, the holy nation, the peculiar people, those of whom the Saviour was the appointed head, whom he loved with

a personal and discriminative love, for whom he gave himself, that he might redeem them from all iniquity, for whom he secured all covenant blessings, and who were promised to him as his portion, and a seed to prolong their days. I need not say that this was the great doctrine of the Reformation, that hitherto it has been the doctrine of the Reformed Churches, and that if any one of the Reformed Churches shall cease to hold and to avow it, that one church, whether it stand or whether it fall, shall from that moment cease to be a "pillar and ground of the truth." By the scheme of our brethren, on which I have been animadverting, this whole doctrine is effectually swept away. There was no such thing as a covenant of grace; our blessed Lord in dying did not sustain the character of a covenant head, nor did he work out any righteousness which, when received by faith, makes the sinner just. The language of Scripture in reference to these matters is all to be taken with a *salvo*, and to be interpreted by the qualifying clause, "as it were." If you look into the Lectures of Dr Payne, or of any other universal atonementist, you will find that Christ was only a surety, "as it were," and that God imputes righteousness to believers only, "as it were," which seems to me something like an impeachment of God's own righteousness, as if he did not deal with men in strict honesty, but called them righteous, and treated them as righteous, when they are not so in fact.

5. This brings me to remark farther, that from the foregoing chapters something may be learned of the nature of that system which, if report speaks true, is threatening to supplant the received doctrine in many

of our churches. My object, indeed, in these chapters has been not so much to attack as to defend—rather to offer something in vindication of what I conceive to be the doctrine of the New Testament, than to expose or refute any opposite doctrine. Incidentally, however, the scheme of our brethren has been brought under review, and I submit to my readers if it has not appeared in many respects objectionable. The whole doctrine of election it virtually subverts. The abettors of it, indeed, profess to believe in election, but, in doing so, they only expose themselves to ridicule. A purpose to save after the atonement has been made! Is that the purpose of which the Apostle speaks when he says, “chosen *in him* before the foundation of the world?” The whole doctrine of Christ’s loving his people and giving himself for them is also subverted. He loved none of them, according to our brethren, when he laid down his life, at least, he loved them no more than he loved the impious and unbelieving who shall never be saved, and whom he never intended to save! Besides all this, there are principles scattered through the writings, the most popular and admired writings of our brethren, in reference to the atonement, which perhaps may be thrown out inadvertently, but which, it appears to me, cannot be characterized otherwise than as reckless and unsafe. In addition to what has been noticed about the covenant of grace and the doctrine of justification, there are views brought forward on many other topics—views respecting the removal of the original curse in consequence of the death of Christ—its removal not from those only who believe, but from the whole human race—views respecting original sin, the



condition of infants, their not needing an atonement—their being every one sure of salvation, provided they die soon enough—views also respecting the mediatorial power of Christ being the same thing as his priesthood, his headship over the church as his headship over all things to the church, which is effectually confounding the church and the universe—together with views respecting the identity of common and special blessings, the portion of the reprobate and the portion of the saved, as if they all came in the same way through the atonement, and all in virtue of the same relation to him by whom the atonement was made. These are a specimen of the kind of opinions which seem to pass current among our brethren and to enter largely into their creed ; at all events, which are freely sported by more than one of the authors whom they are generally understood to hold in reputation.

6. To what extent these doctrines, or others akin to them, are taught or believed throughout our churches, I am not aware. It is the character of false doctrines that they are brought in privily, and that those who bring them in, like the sowers of tares, are busy while men sleep. Perhaps, in this stealthy way, more may have been done than many are dreaming of, and a crop may be in progress which it shall be difficult to root up, without endangering the wheat. My conviction, however, is, that the evil is very partial. So far as my knowledge goes, it is limited indeed. The ministers of the Secession, taking them as a body, are as distinguished for their soundness in the faith, as they confessedly are for the sanctity of their lives, and for the faithful discharge of their professional duties. The

people, too, who compose our congregations, though not, perhaps, quite so thoroughly indoctrinated into the principles of systematic theology, as their fathers of a former generation were, are, generally speaking, an enlightened and religious people, fully on a par with any in the community, in point either of piety or intelligence ; and if they be zealously attached to any one thing more than another, it is to "purity of doctrine,"—that purity of doctrine for which the founders of the Secession lifted up their testimony when driven from the communion of the back-sliding Establishment. At the present moment, these churches, composed of such people, taught by such ministers, are walking in peace, "perfectly joined together in the same mind and in the same judgment." Of late, owing to a variety of causes, they have greatly multiplied, extending themselves in all directions, bringing within their pale, in every part of the country, large masses of the rural population, and, in the towns and more crowded seats of manufacture, vieing in numbers with the Establishment itself. Among other christian duties they have been taught to practise the duty of liberality, and pitying the more unenlightened and demoralized portions of their countrymen, and especially pitying the heathen in other lands, much of their substance has been contributed for propagating the gospel both at home and abroad. No body of Christians, perhaps, in the kingdom, of equal numbers and equal wealth, occupy a more respectable rank, in point of missionary exertion, or have contributed more, in various ways, to publish the gospel, "where Christ is not named," and to "make the Gentiles obedient by word and deed." What

if the harmony of these churches should be disturbed ? What if the unity of the Spirit, so happily prevailing among them, should by any means be broken ? Who can help shuddering at the very thought ? Could there be an event fraught with greater injury to the interests of religion, not in this country only, but to the utmost extremities of the christian world ? If there do come an "offence" which shall cause such a disaster, woe certainly must be to the man by whom that offence cometh.

7. In another point of view also, the churches of the Secession stand unrivalled. If they be distinguished as the depositaries of christian truth, they are distinguished still more as the advocates of christian liberty. Not many years ago the doctrine of religious liberty was but imperfectly understood. Even Dissenters themselves, although zealous for the rights of conscience, and prepared, in some instances, to suffer the loss of all things rather than compromise them, were not remarkably skilful in defending their principles. The weapons of their warfare might be the same as they are now, but they knew not so well how to employ them. Of late the subject has attracted more attention ; the difference between Dissenting and Established Churches has been examined with a more scrutinizing eye, and the great truth has gone abroad that the Church and the State are not only distinct, but are incapable of union, that any sort of alliance between them, so far from being advantageous to either, is in the highest degree detrimental to both. In maintaining this truth, and in carrying it out to victory, the Secession church has taken an active and conspicuous part. With comparatively few exceptions, and these of little moment,

her ministers, her elders, her people in city and country, from one extremity of the land to the other, have avowed themselves the votaries of a free religion, a religion which admits not, but spurns away from her, all State assistance, and State control. Nor have the stood alone in this honourable cause. Their Dissenting brethren of other churches, of the Relief, and the Congregational denominations, have hastened to take up the same position. With equal zeal and equal ability have the three Bodies stood forward, and now are standing forward in this mighty contest—the mightiest by far and the most important that has agitated the religious world for many a century—asserting, defending, and at the same time exemplifying the true constitution of the church of Christ, in opposition to all that interest, or numbers, or long established prejudice can bring to bear on the other side. What a calamity would it be, were any thing occurring, at so momentous a crisis, to divide any one of these three bodies? Especially to divide the most influential, because the most numerous, of the three? What a blow would such an event inflict on the cause of religious freedom? What matter of delight and exultation would it yield to the enemies of that cause? The Philistines would rejoice—the daughters of the uncircumcised would triumph.

8. If any one were permitted to lament such a catastrophe, and to lament it deeply and bitterly, the writer of these pages might put in a claim to do so, as, in the mighty struggle referred to, he has not been without a share. His labours, indeed, may have been far surpassed, and in some measure thrown into the shade, by the abler and more successful efforts of others,

but to him, humble as he is, the merit belongs, if it be a merit, of having begun the conflict. Induced by circumstances now probably forgotten by all but himself, he was the first to step forward in broad day, and to assail the *hydra* of state religion with the avowed purpose of sooner or later effecting its destruction. For several years he stood alone, or nearly alone, hated, reviled, scorned, slandered, cursed by multitudes in the name of their gods, and in many respects, at the time, the best abused person alive. He had counted the cost, however, nothing less than all this did he expect, and he therefore kept his ground, only doing his best to push on the assault, and to follow up the blow that had been struck by other and more vigorous blows. Ere long the cause was espoused by multitudes, the whole Dissenting community was roused, the Voluntary Church Associations sprung up and took their ground, the most celebrated men among us, some now removed to a better world, others through the help of God remaining till this day, threw themselves zealously into the strife, the war against religious monopoly assumed something of a regular form, and no one in Europe, or in the world, needs to be told how it has been conducted, or what have been its results. In this way it has come to pass, that the church of the Secession occupies at this moment so noble a position as the advocate and defender of religious freedom, and on this ground the writer of these pages may be permitted to say, without arrogance, how very bitterly, how very unfeignedly, in common with all her other children, he would weep over the deplorable occurrence that should have the tendency, at such a time, to mar her peace, or to dis-

tract her councils, or to enfeeble her energies. May the God of love and peace, in the multitude of his mercies, avert any such disaster !

9. If the very worst should befall, to whom shall I look ? Let no one be astonished, I will look to the Established Church. Yes ! to the General Assembly of the Church of Scotland. The Westminster Confession is the confession of that church, and I am warranted to presume they are attached to its doctrines. True, they are opposed to us, and strongly opposed, on the subject of religious liberty. Nowhere has the Voluntary cause found such determined or such formidable assailants as in their ranks. Indeed, their hostility to that cause has driven them beyond the bounds of prudence, and proved to them what Achilles' wrath was to the Greeks, the source of "woes unnumbered." They have resolved practically to work out the question whether it is possible to retain state pay, and, at the same time, to repudiate state control. The process has proved more laborious, and also more perilous far than they expected ; and, as Milton makes Satan say of the angels when his newly invented artillery began to play, has thrown them into strange quandaries, "as they would dance." The Church Extension and New Endowment Scheme, the erection of *quoad sacra* parishes, the admission of the Old Light Seceders, the passing of the *veto* law, the suspension and ultimate deposition of the Strathbogie ministers, the agitation for non-intrusion, and, latterly, the anti-patronage movement,—have been a series of daring but ill-concerted measures, all arising out of the determination to be placed above the law, yet at the same time to be known as "the church establish-



ed by law." The predicament in which they now find themselves is none of the safest. They are standing on a line where two extremes meet. On the one side is spiritual despotism, on the other spiritual freedom. Their inclination clearly leads them towards the first, yet some slight and unexpected occurrence may pitch them in an instant upon the last, and if so, how far will their position be from that which we hold? The truth is, by a singular fatality, while opposing us above all other men, they have, above all other men, been verging towards us, and for some time past I have been unable to look upon the leaders of the non-intrusion party without remembering the young man in the gospel to whom our blessed Lord said, "Thou art not far from the kingdom of God." Only one thing they lack. Let them part with their temporalities and they shall be perfect. We shall not insist on their joining us in the first instance, that may be a work of time, although, perhaps, of shorter time than some would imagine. But what I was going to say is, I conceive the eminent men of that party must be cordially attached to the doctrine of their church. I cannot believe they would show so much zeal for the government or the discipline of their church if they cared little for its doctrine. What is the one of these to the other? As the body is to the soul, as the casket to the jewel. Who would bestow much pains on the one, if he deemed the other only of small value? I feel myself constrained to think, and I confess I have great comfort in the thought, that the Church of Scotland would not be so venerable in the estimation of so many of her sons, nor would the historical recollections they associate

with her memory exert such boundless power over them, had they not a liking, and an ardent liking, for her creed ; and if ever the day should arrive, which I trust we shall never see, the melancholy day that the church of the Secession proves false to her standards, and is found departing from the faith—if ever that day, big with ruin and with shame, should actually arrive, I trust the truth shall not want defenders, many and able, on the Scottish soil, and that whether they be called the founders of the Non-Erastian church, or by whatsoever other name they be known, we shall find the Chalmers's, and the Cunninghams, and the Candlish's, and the other men of the same stamp, joining themselves to those throughout the land, who ask for the old ways, and earnestly contend for the faith once delivered to the saints.

10. Away, however, with all such anticipations. We shall require no such auxiliaries either in the Establishment or any where else. That the United Secession Church shall be seen departing from the faith, or giving heed to seducing spirits, I will not for one moment admit to be possible. A few “novices” may indeed be found in so large a communion who are “lifted up with pride,” a few of those “children who are tossed to and fro and carried about with every wind of doctrine,” a few of those “heady, highminded” persons, who are “ever learning but never able to come to the knowledge of the truth.” Such may be found to a greater or less amount, and it may even be expedient that a few such should “go out from us” but the great body, I am confident, will prove to be untainted. Already have I said that, so far as my knowledge goes,

both ministers and people, with very few exceptions, are, in respect of soundness in the faith, all that could be wished, and there are circumstances which would render it matter of wonder if it were otherwise. When I consider who presided so long over the Theological Seminary in our body, who directed the studies, who formed the minds of so large a proportion of our ministers when they were aspirants for the office, and when I consider that the same venerable and highly gifted man, although dead yet speaketh, speaketh in a particular manner to the Secession church by the invaluable legacy he has bequeathed to her in his Theological System—when I consider these things, apart from all existing facts, it appears to me most unlikely, scarcely within the range of possibility, that any thing approaching to heretical pravity should have found its way within our pale. For the sake of strangers, it may be necessary that I should be somewhat more explicit. I refer to the late Reverend Dr Dick, Professor of Divinity to the United Secession Synod, and Minister of Greyfriar's Church, Glasgow, a man who, while he lived, was generally accounted the brightest ornament of the church he belonged to, and whose Theological Lectures, published since his death, are, without exception, the most complete System of Divinity in the English language. Considering with what profound attention these Lectures were listened to, when first delivered from the professorial chair, and with what admiration they are now read and studied in all parts of the kingdom, particularly in our church, I cannot help thinking, that it may be taken for granted, previous to any inquiry, that the doctrine they so ably

and beautifully inculcate, must be the doctrine all but universally embraced.

11. I do not, however, require any such guarantee to assure me that our church, as a body, is without spot or wrinkle. Those who now preside over the Theological Seminary are not to be held responsible for the unpleasant agitation which has arisen under their sway. Vain and foolish men, lovers of their own selves, and therefore fit to create divisions, will appear at any time in a numerous body, and even though re-proved with sharpness, will not be sound in the faith. Our four Professors are all divines of established reputation, who have given proof of excellent capacity, and who are revered and honoured wherever they are known. I have the happiness to know and esteem them all, but two out of the four have been my friends and associates from my earlier years, and were I asked what is to be expected of either or both, I would at once reply, all that is to be expected of great talents and great worth, all that is requisite to dignify and adorn the office they hold, or to render it subservient to the interests of pure and undefiled religion. They are known indeed to be men of liberal views, strenuous advocates for what is called free communion, ready to hold out the right hand of fellowship to all who differ, provided the difference extend not to matters essential; and some of their pupils, perhaps, catching this impulse, may be borne by it to foolish and even dangerous extremes. It may be necessary in future years—and many years I trust of official usefulness are yet before them,—as they would consult the advantage of the youths themselves, especially as they would secure the

peace of the church, and what is of yet greater moment, would guard the purity of the truth as it is in Jesus—that they should exercise some degree of restraint; that in dealing with the untamed and self-sufficient intellect, they should employ the curb as well as the spur, and should ever be mindful of the ever-seasonable injunction, “Young men exhort to be sober-minded.”

12. To conclude—my hope is in the Synod, whoever may have done wrong, or be now doing wrong, the Synod will do right. The Synod will vindicate the doctrine hitherto received among us, which some of its own number are understood not to believe, and others have openly assailed. Multitudes in all quarters are expecting this, conceiving it to be a duty particularly demanded at the present crisis. I also expect it, and with a view if possible to facilitate the labour, I have drawn up, in the foregoing Treatise, a brief defence of the doctrine in question, with an equally brief, though somewhat indirect, exposure of what, it is understood, the innovating brethren would substitute in its stead. May the undertaking be favoured of him, who by his Spirit says to our church, and to every church, “Hold fast that which thou hast, that no man take thy crown!”

13. Another word, and I have done. Let it be carefully noted that we hold not, but disavow, what is called the *commercial* atonement, the doctrine that the sufferings of our Lord were an exact equivalent, neither more nor less, for the sins of a certain number whom he intended to save. Our brethren who advocate universal atonement seem, almost to a man, to entertain the belief that this is our doctrine, and accordingly they argue against it with great vigour. Their arguments,

however, are little better than so many pointless darts, inasmuch as they are aimed at a false mark. The foregoing statement, I trust, will help to undeceive these worthy individuals, and will acquaint them with the agreeable fact, that our doctrine is not, after all, so different from their own as they had supposed. It will communicate the same information to many among ourselves, who stumble at the commercial atonement as a stumbling-stone, and who, not being aware of any medium between it and the most absolute Universalism, are inclined to lean towards the latter extreme. The discovery, I flatter myself, will have a great effect in the way of removing prejudices, and of producing conciliation. Brethren will perceive that the opposite sides of the question are, not so much different opinions, as different shades of the same opinion, and that the want of an entire coincidence of views ought not to be magnified into a cause of strife. I confess I am sanguine in my hopes on this subject, and should these hopes be in any degree realized, I shall be abundantly rewarded, and rewarded in the way which of all others I should most desire, for any little trouble I have taken in the matter.

There is no blessing more to be desired than that of the peace-maker. Whether it shall fall to my lot, in the present instance, I know not. Conscious I am that I have not sought it, as indeed it would be vain to seek it, by the sacrifice of truth. My object has been to vindicate the truth, believing that if that be established, the only peace worthy of the name will be sure to follow ; and now I have only to express my very earnest desire, together with my hope, that, through the



grace of him, to the honour of whose name this humble effort is devoted, peace and truth will both be maintained ; and that the United Secession Church will continue to deserve the honourable appellation, by continuing to ascribe, with one heart and one mouth, salvation, and honour, and glory, and power to “ Him that loved us, and washed us from our sins in his own blood.”



## NOTES.

## NOTE A. P. 26.

It is with feelings of grief and shame that, in a late pamphlet on the subject of the Atonement, where a long list of authorities is produced, with a view to show that redemption never means any thing else than actual deliverance, I find Professor Stuart quoted in the following terms :—Moses Stuart says, “The idea of redemption is *merely* a generic one, that is, *liberation, deliverance.*”—*The Nature of the Atonement, or the Question What is the Atonement ? Answered*, p. 47.

I beg the reader’s attention to the fairness of this quotation. An instance of more flagrant dishonesty, in a matter of the sort, it surely were not easy to point out. The words of Mr Stuart are exactly as I have given them in the text. “Accordingly *λυτρωσις* and *απολυτρωσις* mean, (1.) The act of paying this price, and (2.) The consequence of this act, viz. the redemption which follows it. In this way, the idea of *απολυτρωσις* comes at times to be merely a generic one, *i. e. liberation, deliverance.*”

If the writer of the pamphlet usually quotes in this manner, what confidence can be placed by any reader—friend or enemy—in the accuracy of his quotations? They must every one be tested by a reference to the authors from whom they are taken, before they can be regarded as of the smallest value. I would hope the party to whom he belongs are not generally addicted to a practice so dishonourable, but if they be, the sooner they drop it the better for their own credit. They are accustomed to tell us that they can *put away* unbelief and every other evil habit by an act of their own will. I would advise them to apply this *moral ability* without delay, to the practice in question, and for giving such advice I conceive there is good authority.—See Eph. iv. 25.

## NOTE B. P. 23.

When the young friend who left the Secession body in June 1841, was under examination before a Committee of the Synod, and when he was asserting that Christ died for Nero as truly as for Paul, the writer of these pages put to him the following question: "Suppose Peter, or any of the other apostles, had been addressing Nero and Paul together, could he have said to them in precisely the same sense, 'Ye are bought with a price?'"—"I am not quite prepared," he replied, with considerable hesitation and stammering, "to answer that question; I have not yet been able to make up my mind what being bought with a price means!" These were his words, after he had written and published several pamphlets on the subject of the Atonement, and had spoken upon it many hours in the presence of the Synod.

## NOTE C. P. 44.

In the Vulgate, as given by Beza, in a parallel column with the original and his own translation, the verses are divided in the way he approves of. They stand thus—"14. *Ego sum pastor bonus, et cognosco meas, et cognoscunt me meæ; sicut novit me Pater, et ego agnosco Patrem.* 15. *Et animam meam pono pro ovibus.*" Yet, doubtless, it is the Vulgate he censures when he says—"Perperam antea distinctus fuit hic versiculus." In all other copies of the Vulgate I have seen, the verses are distinguished as in the English version. This is particularly the case with the copy which lies before me, printed at Frankfort in 1826. The Douay Bible, Dr Croly's edition, follows the same division, only its translation is somewhat different, and is decidedly preferable to that of the authorized English. "14. I am the good Shepherd, I know mine and mine know me. 15. As the Father knoweth me and I know the Father, and I lay down my life for my sheep." The latter *my* corresponds to *meis* in the Frankfort Vulgate, but it is without authority, either in the Vulgate as given by Beza, or, what is of greater consequence, in the original Greek. In all the editions I have seen, from that of Beza in 1588, to that of Bloomfield in 1839, the Greek is simply *ὑπὲρ των προβατων*.

## NOTE D. P. 121.

It may be known to some of my readers that the 1st Epistle of John has been called *the Epistle to the Parthians*, and that in ancient times copies of it were extant in the Latin Churches bearing the inscription "Ad Parthos." Were it admitted that the Apostle actually inscribed it to the Parthians, we should have some difficulty in maintaining what we have asserted, that it was intended for the use of believing Jews. There is no need, however, for making the admission, for there is no evidence, or very slender evidence, of the fact. The following remarks on the subject, by the learned Michaelis, are entitled to notice :—

"In the Latin version it was formerly called the Epistle of St John to the Parthians; and this title was adopted by some of the ancient fathers, and in modern times has been defended by Grotius. But if St John had intended this Epistle for the use of the Parthians, he would hardly have written it in Greek, but would have used either the language of the country, or, if he was unacquainted with it, would have written at least in Syriac, which was the language of the learned in the Parthian empire, and especially of the Christians. We know from the history of Manes, that even the learned in that country were for the most part unacquainted with the Greek language; for to Manes, though he united literature with genius, his adversaries objected that he understood only the barbarous Syriac. And that a Greek book would not have been understood in the Parthian empire appears likewise from what Josephus says in his preface to the history of the Jewish wars, when he declares that a work intended for the Parthian Jews must be written, not in Greek, but in Hebrew."—*Introduction to the New Testament*, vol. vi., chap. 30, sect. 2, *Marsh's Translation*.

## NOTE E. P. 145.

The eleventh verse of this chapter suggests an argument in favour of the doctrine I advocate, which it would perhaps be wrong in me to overlook. "For both he that sanctifieth," says the Apostle, "and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." Two questions may be started here. *First*, what is meant by the sanctifying and being sanctified? And, *secondly*, On what ground are the sanc-

tifier and the sanctified said to be “of one?” To the first of these questions, I answer, the sanctifying means expiation or atonement: To the second, that he who makes the atonement, and they for whom it is made are of one, inasmuch as both are the seed of Abraham. If this can be made out, the argument will be a decisive one. It will be proved that the great expiation was made—strictly and properly made—for a specific number.

In proof of the first point I refer to Professor Stuart on the place. The following is part of his learned Note on the words *ὁ τε γὰρ ἁγιαζὼν καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες*. “The verb ἁγιαζὼ corresponds in the Septuagint to the Hebrew כפר which is the appropriate word to designate *the making of an atonement, to expiate*; e. g. Exod. xxix. 33, *they shall eat those things*, כפר אשר *with which expiation was made*. Sept. *ἐν οἷς ἡγιασθησαν ἐν αυτοῖς*: Exod. xxix. 36, *and thou shalt purify the altar* עליו בכפר *when thou makest an expiatory sacrifice upon it*. Sept. *ἐν τῷ ἁγιαζεῖν σε ἐπ’ αὐτῷ*. From the *usus loquendi* of the Hebrew and the Sept., it is plain then that ἁγιαζὼ may mean *to make expiation, to atone*.”

“Our epistle presents some plain instances of the use of ἁγιαζὼ in this sense, e. g. chap. x. 10, according to which will ἡγιασμένοι ἐσμεν *we are atoned for, i. e., expiation is made for us*. How? The writer immediately subjoins *διὰ τῆς προσφοράς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ*; which necessarily refers ἡγιασμένοι to the *propitiatory offering* of Christ; and consequently it has the sense which I have given to it. So chap. xiii. 11, 12. “For the bodies of those animals, whose blood was carried into the sanctuary by the high priest, as a sin-offering, were burned without the camp; wherefore Jesus ἵνα ἁγιασῇ, the people with his own blood suffered without the gate,” where ἁγιασῇ plainly means *to make expiation for, to atone for*. Both of these passages compare well with that under consideration, and all these predicate ἁγιασμος of the sufferings and death of Christ, for in our context, in the very next preceding clause, the writer has spoken of Christ as *τετελειωμένον διὰ παθημάτων*; and he had just declared that “Jesus by the grace of God *had tasted death for all men*. We may then render *ὁ τε ἁγιαζὼν καὶ οἱ ἁγιαζόμενοι* both *he who makes expiation for sin, and they for whom expiation is made* אשר כפר להם. The *usus loquendi* of the Epistle seems not merely to justify but to demand this interpretation.”

This goes far to establish the first point. In proof of the

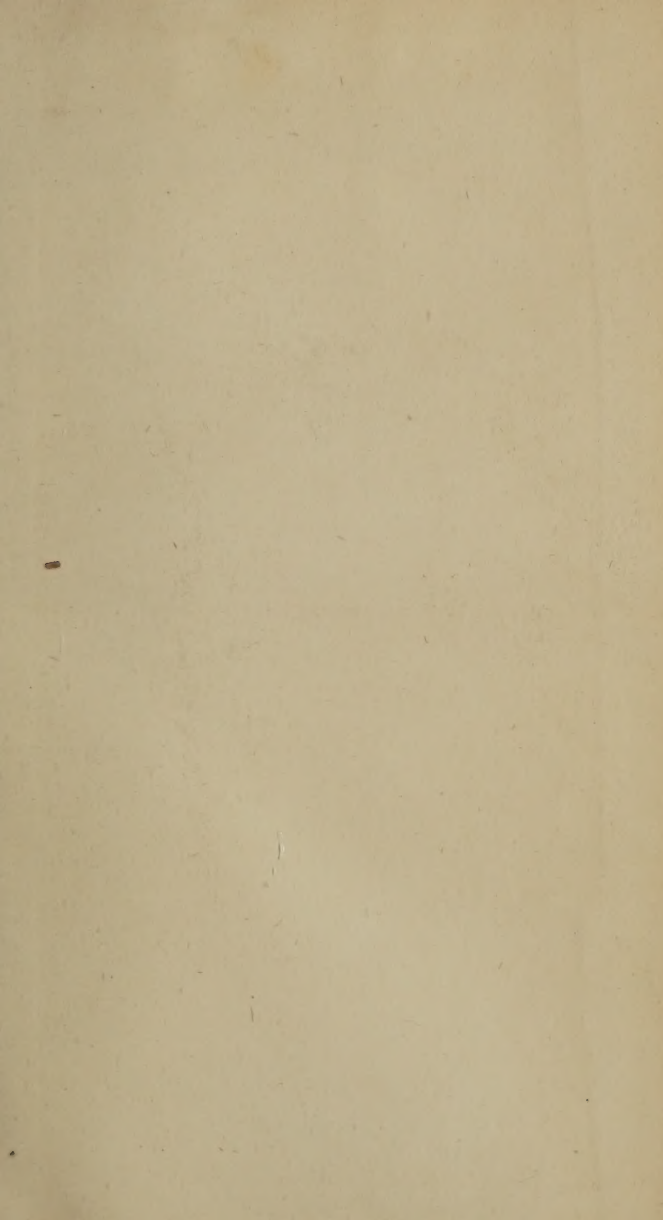


second, I adduce the testimony of Michaelis, as cited by Dr Pye Smith, which, indeed, may be regarded as the opinion of Dr Smith himself. "Michaelis has a very just and valuable remark in both his early and his dying Commentaries on this book, namely, that the sense of *ἁγιαζεῖν*, in this Epistle, usually is, that which the corresponding Hebrew words bear in the Levitical laws, namely, to restore to a capacity of drawing near to God, in the instituted acts of worship, persons who had been excluded on account of any disqualification. Accordingly, in his *Erklärung*, he paraphrases the verse thus:—"For he who acquires for them the liberty of access to God, and they for whom it is acquired, cannot but have one and the same way to glory, since they are children of one common father, even Abraham; therefore he is not ashamed to call them brothers." And in his Version he expresses it, "For the expiator and the expiated all descend from one ancestor."\*

It will take little or nothing from the argument if we should admit that the ellipsis after *one* is to be supplied, not by *Abraham*, but by *race*, or some equivalent term. Still it must be admitted that the sanctifier and the sanctified, he who makes the atonement, and they for whom it is made, not only are of one race, not only have a common nature on the ground of which he *might* call them his brethren, but what is more, it must be admitted that he actually *does* call them his brethren, and that it is of them he speaks in the 22d Psalm, when he says, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." I ask if the Saviour could use such language of the whole human race? Could he say of all indiscriminately, the reprobate and the chosen, the lost and the saved, that they are his brethren? Could he say it of the heathen who never heard of his name? Could he affirm, or *would* he affirm, that what is declared in the midst of them, is declared in the midst of the *church*? The good sense of my readers will answer these questions.

\* Discourses on Sacrifice, &c., pp. 98, 99.

MURRAY AND GIBB, PRINTERS, GEORGE STREET, EDINBURGH.



# DATE DUE

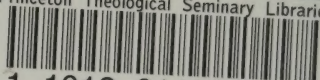
~~MAY 22 1986~~

JUN 15 1991

JUN 15 1992



Princeton Theological Seminary Libraries



1 1012 01189 8345

